# AN EASIE INTRODUCTION TO THE Philosophers Magical Gold;

To which is added,
ZOROASTERS CAVE;

As also
*John Pontanus* Epistle upon the Mineral Fire;

Otherwise called,
*The Philosophers Stone.*

---

By *Geor: Thor*, Astromagus.

---

LONDON,
Printed for *Matthew Smelt*, at the Sign of the Ship in *More-fields*. 1667.

II - 1990

24226.147

*

HARVARD COLLEGE
MAY 7 1912
LIBRARY

Gift of
Edwin S. Mullins,
of
New York.

# To the Students in Magic, for Astrall Secrets:

FOr to those who look upon this Sacred Science, (so the wise Democritus calls it) as on the Poet's Νεφελοκοκκυγια- Aristophan's Cuccow-Town in the Clowds, and name it our Sparta; I have nothing to say but only this: That they are such as are shut up, by a wonderfull, and necessary providence of God, under the vast, heavie cloud of the vulgar, from which they are never like to escape: And to the Gyant of Conceipt, him that comes up boldly to lay his hands on this Vestal, without the Ordinary Significations, competent Learning, wit, & Manners, only, two words-- πότερον ἄνθρωπος ἢ Κολοσσὸς; utrum homo, an Priapus? And so, I bid them both Farewell.

*It is to you that I ſend this Golden Ma*
*nuall; a pretious diſcourſe on the Magical*
*Gold:* Aurum enim noſtrum non eſt au
rum vulgi; *and I ſhall give you an accoun*
*of my Election of This out of ſome hundred*
*that I have read, after a ſhort Introit.*

*It is not unknown to you, that there is*
*certaine Tongue, that is the Tongue of My*
*ſteries, call'd by* Ficinus, Lingua Magica
*and ſometimes* Lingua Angelorum; *and*
*indeed, it is* Lingua Ipſius Ternarii San
cti; *for almoſt all the Hagiography is in it*
*all the Cabaliſm of the Hebrews; and with*
*out the ambit of that, nothing that's Admi*
*rable. This Tongue is not only abſolutely*
*neceſſary, and wiſely fitted to vail her Secrets*
*from the unworthy and prophane: but is alſo*
*bravely proportion'd to the Olympus, or the*
*Intellectuall Imaginations of Man (to ſpeak*
*the language while I praiſe it; and withall*
*interpret the ſublime Demonſtrations*
ἵνα Θεόφρων, καὶ Θεογενὴς ἄνθρωπος διὰ
τῶν μυστικῶν λόγων μαθὼν --- *That Man*
*who is diſcended from God; has in him*
*ſelfe a ſenſe of him; and turnes his*
*mind towards him; might, like a generous*

Scholle

Scholler be taught by Mystic words.— And yet it is not every Artist who has offer'd at this Tongue, that has the right felicity to it; may indeed, not very many out of the whole Sacra Corona, can be shown, who have offered so much as a Rose to the true Venus of the Language, the sweet and secret Cytherea! Δῖαν Θεάων Cytherea! Their words are often barbarous, their clauses and periods rude and harsh, their whole composure so careless and loose; that the common Dignity of a man, who comes to read, is utterly forgot and lost with the dignity of the Argument it selfe. Then again, their most industrious Involutions; their Inversions of Method; their confusions of the Works; their perversions of the sense of one place by another, makes all so dark and intricate, that Lycophron's Cassandra, where she begins, and holds on, her heavie Iambics over Troy

Ἄτης ἀπ' ἄκρων ξυμπλοκωτάτων λόφων. From the top of Ate, whither the Cow wandred; to theirs is meere transient, & pervious Reading. But this Anonymus, whosoever he was, is so far from such unskilfulnesse, & needlesse envie, that in an endeavour to give us

more

*more frequent, and brighter flashes of the Light, he has runne himselfe almost out of the Magick Tongue. And is not that somewhat strong besides the Discourse, a Charta Lacera but sayes it, Scripta est igitur horis subcisivis Aperta haec Tractatio à nobis, de Auto Philosophico, nec dum cognito, non Chymicorum Stylo (ut solent) allegorico, sed plano, ut Intelligatur Tinctura Solis, hactenus occultata, addictis alijs &c. And yet, you need not fear but that he had a spark in him of that* Custodia Theomaga *which comes from God, and holds to him; of which the learned Frier* Bachon, Ubi Deus magnam posuit virtutem, ibi etiam magnam posuit Custodiam; uti patet in Viperis, & Magorum Lapide: *for he has writt to the only first law of the Tongue.*— Nil apertè, nil opertè; *of which more in his Programma to the Book.*— *And This I name the first, though not the greatest of many Inticements, that made me choose it for you, and bring it forth out of that Lethe where it has layen un-observed.*

*The second is, That in an extraordinarie manner, and to some peculiarity too, it treats*

de

le Ente primo Universalissimi Minera-
is: Or, of the Universal most universal.
Atque hæc est anceps Sententia!

*The Third*, That under the *Most Universall*, it represents and asserts to us, *severall Tinctures particular*; *A thing somewhat doubted by an able Philosopher of my acquaintance, who is now at the Greater Pyrotechny*; *and I was desirous to give him my Authorities, from These Great Names, as well as my reasons, from our Electricall Compositions.*

*The Fourth*; That there are in it so many *and such open glances at the Keyes of Art and Nature, as are not to be spied, and catcht, in any other that I know.*

*The Fifth*, That two of the particular *Tinctures, that of Saturne and Jupiter Consociate*; *and of Jupiter Single*; *are apparently short, and profitable works*: *And those I would recommend to such as know the Initiall mother to all Tinctures, and are not yet able to beare the charge (though not much) or wait the time of the great Work.*

*The Sixt*, That it is *a little golden Tripos, ready to move it selfe, and give answers to Enquiries concerning the Mineral & Metallic*

*lic Tinctures of* Isaac Flander, Basil Valentine, *and* Theophrastus Paracelsus *and so may serve as a brief Complex of all, or most of their Astral Learning.*

*The Seventh*; *That by* Citations, *it touches upon certain Curious Manuscripts, no where else to be seen in their Sparks, and such Semaitics to what they are.* Cum enim (*sayes his Chart to This*) perlongo Tempore hanc Artem sectatus fuerim, nec tantum perpetuis Cogitationibus, & Studio Theoretico, multorumque Manuscriptorum Inspectione, quorum mentio passim à nobis fit; sed manuali insuper labore, & experientia propria, & attentaverim & compererim plurima; licebit mihi hujus Rei conditionem, &c.

*And these are the Reasons why you should highly Accept of it, as well as they were to me to make the Choice.*

*The Second Tractate* (*collected from Various reading*; *and not without some experience of my own*) *is an Echo to this, and within it selfe, as on the other hand, to old* Pontan's *Mineral Fire. I call it* Ἄντρον Μίτρας, *The Cave of* Mitra, *and render it* Zoroaster's

*Cave,*

Cave; because in the Solitarie horror of a huge Cave, the ceremonies of Mitra, that is, of the Sun, were anciently erected by that great Chaldean, and those no doubt of Magical Institute; such as were the Sacra Eleusina, the Holyes of Ceres Eleusina; concerning which, Eschylus was thought to have spoken too much, and Sophocles has his Scintilleons.

Χρυσέη Κλὶς πρόσπολων Ευμολπιδῶν.

## The Golden Key that locks the Tongues of the Eumolpidæ, the Priests of Ceres.

AND now upon the view of this litle Astromagic Trias, & its inauguration to the publick light, I cannot let it passe without its own Aucile, That Scutcheon that it weares from Heaven, that by its Stature it may not be taken for a Parvus Dæmon Minorum Gentium. For a Genius of a lower order, or of the lesser Nations. I say therefore, It has in it the Green Salina; The viriditie of Nature to Mineral Starrs in Our Mercurie, the springing Emerald, analogous to the Univer-

sall

*full Spirit. And whosoever reads this book, though indeed but a small volum to that large that it is ready to make, shall have no reason to lament the loss of those bookes.* The Sacred Comentaries of the Egyptians, *named to us by the Greeks: For by this, in a short time, he may not onely become a learned Initiate; but, by the favour of heaven upon his practice, a perfect Hierophant to the best of Secrets.*

*Other curious Pieces I have in my eye, for those who are curious, and of a virtuous yielding; these I resolve to draw out as I sit at my Athanor this winter, and send them abroad with the same subscription to your service.*

A

Geo. Thor.

# PROGRAMMA AUTHORIS.

*Ut qui Sæpè legant Chymicos Multúmq; libellos,*
*Nec dena attingant post quoq; Lustra scopum:*
*Hunc huc, nunc illuc incertis passibus acti,*
*Quos Labyrinthæis flexibus ire patet.*
*Aut alij invidiâ tacti, qui cuncta recondunt*
*Offusis Tenebris, impediuntq; bonos.*
*Licet ut Soli sapiant, Soliq; ptentur*
*Esse Sophi, queis nil quam sua sponsa placet.*
*Inquoris hanc inter Scyllam, vastamq; Charybdin*
*Alchymicam, in medio nostra Carina natat.*
*Pulcidos Aurifera ut si quando ad littera Lanam,*
*Technophilus per me fortè referre queat,*
*Scribat Spoliis Anagrammate nominis apto,*
*Ami Nicolaus erat dux Niger Hapelius.*

# ROGRAMMA AUTHORIS.

[illegible] Sapit legunt Chymici Medicinæ;
Libelli; (Puto:
[illegible] dicta mittunt aut post quos; Lusus Jo-
[illegible] hæc, mere illuc tacentis publicus mali;
[illegible] nos Lachrymatis Heraclitus repulit.
[illegible] alij risu tacilis, qui cuncta arrodunt
Quos Tenebris, impedimus & bonos.
[illegible] ut Soli fugiunt, Soli & petitur
[illegible] Sophi, quos aliquam Jun Jus placet.
[illegible] mores hujus inter Scyllam, vesanus Cha-
rybdin
[illegible] chymiam, in medio nostra Carina natat.
[illegible] Amyclæum ut si quando ad littora
Lanam,
[illegible] Philosophi lites perire sorte reserve queat,
[illegible] Polis damnare nomina opto,
Nicolaus erat dux Niger Hapelius.

# CHEIRAGOGIA HELIANA.

## A MANUDUCTION to the Philosopher's Magical GOLD,

BASILIUS VALENTIN a Benedictin monk, and, by his country, of the higher *Alsatia*, who, in the memory of our neerer ancestors, excell'd in Magick and Chymistry, in his *Triumphal Chariot* of Antimony, pag. 242. where he treats of the Stone of Fire made of the Mercury of Antimony, writes directly to this Sense: *But the Stone of Fire* (sayes he) *does not Tinge Universally, as the Philosophers Stone does, which is prepared out of the Essence of Gold: No assuredly. For it has not allotted to It such an Efficacy by Its Virtue: but It Tinges particularly, to wit,* Luna *into* Sol *besides* Saturn *and* Jupiter, *omitting* Mars *and* Venus, *save only,*

*hat a little Gold, after projection upon Them may be had from them too by way of Separation.* Item; *This Tincture* (sayes he) *by one part of it, cannot Transmute above five, that remain fixt in* Saturn, *Antimony, quartation, and Adherents: when on the other side, The True, ancient, and Great Stone of the Philosophers, transmutes to a kinde of Immensity. In like manner The Stone of Fire in Augmentation of Itselfe cannot further be Exalted: But the Gold is pure and fixt.* So a little after, *pag.* 244, *The reader* (he addes) *is to be advertis'd, That there are Stones to be found of more than One kind, that Tinge particularly. For All the fixt powders That Tinge, I call, Stones; but One gives Tincture more Efficaciously and deeply than Another: as the Philosophers Stone first That has its right of precedence to All. This The Tincture of* Sol & Luna, *to Red and White follows in Order: next to That, the Tincture of the Vitriol of* Venus *and* Mars, *both of which have in their own depth, the Tincture of* Sol, *if they be brought to a permanent fixity. The Elixir of* Jupiter *and* Saturn, *for the Coagulation of Common Mercury to Gold, follows That Tincture next. Last, comes the Tincture of Mercury It self. And This is the Difference* (sayes he) *and Multiplicity of Stones, and Tinctures. All these Tincture,* (he further adds) *proceed from One and The same Seed, from One and The*

*same*

*same Initial mother, from whence the True Universal springs. Out of the Compass of These* (he addes) *there is no other Metallic Tincture to be found in any Thing, whatsoever name it's call'd by. The other Nobler and Ignobler Stones, I mind not now; and will have nothing to doe with them here, because they are of no force but only to Medicin. In like manner of Animal, Vegetal, and Mineral Stone, I make no mention, as they stand and are ordain'd only to Med'cinal Use, and have not the least ability to the least Metallic work; the power of All which, is to be found in an Excesse under One Complex of the Philosophers Great Stone. None of the Salts have any Tingent power: They are only keyes to the preparation of Stones, otherwise of Themselves they can do nothing; but as for the Salts of mettals and minerals* (now I say *something to thee, if thou canst perceive aright what Difference of mineral Salts I think upon*) *They are not to be omitted or rejected from thy works as to Astral Tincture and this because we cannot want Them in our Compositions. For in These is to be found that excellent Treasure, whence all fixation with perseverance, takes its original, and has its True and Genuine Base.* Thus far *Basilius Valentin.*

This Sublime and Incomparable Philosopher before the Time of *Paracelsus*, layes here the Foundation of the whole Universal

Moſt Univerſal, and of all the Stones and Tinctures in the mineral Kingdome; out of which, metallic Tinctures (in other Things, by Themſelves) ought not to be ſought, as he atteſts in many places. But in This, he moſt evidently ſhows, beſides the Original, Great Univerſal of the Seed and Initial mother, out of which the other Tinctures proceed (although he names Them not expreſly), that there are Six diſtinct differing Stones and Tinctures, of which one Tinges ſtill more powerfully then Another can. And in the beginning of his Triumphal Chariot of Antimony, he deſcribes fairly to us The Stone of Fire, or Tincture of Antimony, whoſe Mercury he teaches to precipitate with Oyle of Vitriol out of *Mars*, and in his own proper Sweet, red Oile, that is extracted from the Sulphur and Salt of Antimony by the mean of the Spirit of Wine, and driven by the Retort, to diſſolve and afterwards to fixe it into a Tingent, fluent Stone. This indeed is a particular Tincture of Antimony, and yet it is certain *Paracelſus* did ſo Exalt it, and by ſubtile preparations, then by reverberations, afterwards by Sublimations, Digeſtions, Separations and Diſtillations; at laſt, by various reductions and reſolutions, (as himſelfe affirms in the fourth of his Archidoxes) brought it to ſuch a point

of

of high Temper, that all the admirable virtue of it was not to be found by the Wit of man; That by which it past through even all metals without diminution of its force, and made them perfect, and yet to it self was still sufficient to Tinge more and more yet; or That, by which it was apparently able to propagate humane bodyes Sound and strong to the Tenth Generation.

To Antimony, Sulphur is not unlike. The mineral (for both of Them are to be referr'd to the vitriolates) of which, *Theophrastus* sayes thus: That, That is not In It, we may attain by the help of the Other; by, It, meaning the magnetick Spirit of the World, which is the Philosophers True Magnesia. And That (sayes he) will follow the Captain of Art (that is, *Helias* the Artist) close. But after what manner the Stone of Fire out of the Three Intrinsics of Antimony, by intervention of Oyle of the vitriol of *Mars* and *Venus*, ought to be prepared, *Basilius* teaches, not only in his *Triumphal Chariot* here and there, but more collectedly, and in an open method, he seemes to have treated of it in the *manuscript* of his *Manual practice*.

After the Stone of Fire, next he mentions the Philosophers Stone, and gives it the highest place, to wit, in respect of the other Tinctures

ctures Universal, but not of the *Universa*
*Most Universal*, as I shall show and prove a
non. But he affirms the Stone is made out o
the *Essence* of *Gold*, and Truly indeed; bu
not, as we shall heare, without the Additio
of the Salt of Nature both Simple and Com
pound: whence *Alchymia*, the name of th
Art, is pointed out; *Halchymia*, that is, a fu
sion of Salt, by the Ingenious *Chrysippu*
*Fannian*.

The third is the Tincture of the Sun, or o
Gold The most Philosophical, and follow
immediately The Philosophers Stone. Thi
consists of Gold Alone or chiefly, and Tha
Philosophical described by me, for whic
Cause it differs from the Stone Itselfe, al
though there are various preparations of it
For indeed, the Great Stone is made out o
the Essence, and the very astral Tincture o
Gold: But this Tincture of the Sun, instea
of the fusile Salt of Nature, is content with
his own Salt, and comes out of the three
principles of Gold Philosophical resolved
depurated, and conjoyn'd, as we shal tell yo
towards the End.

The fourth Tincture according to the
Sentence of our *Basil*, is the Tincture o
*Mars* and *Venus* Conflate, that is, of the
white, and red Spirit of their vitriol, which i
the Mercury and Sulphur of both, together
with

with their fixt Salt, out of which this Tincture is had : although without the vulgar Sol, wherewith it is to be Incorporated, it cannot be perfected ; because with It, it is first to be fixt, as *Basil* witnesses, in his book of Naturals, and Supernaturals, *Ch.* 2. *pag.* 28. in these very words, *Because* (sayes he) *the Tincture of the Sun is no where more abundantly found, then in* Mars *and* Venus, *as in male and female*, Their bodyes are destroyed, and their Tingent Spirit is driven forth, to Satiate open'd prepared Gold with Its own blood, and by its proper meat and drink to make it fugitive and volatil. Then anon, This volatil Gold thus Satiate with Its own meat and its own drinke, resumes its own blood, and Dryes it up by Its own Internal Heat, by the help of a vaporous fire, whence ensues another victory, which makes it fully fixt, and highly perseverant, so that now the Gold is med'cin more then fixt. To the same Sense, the same Author, some pages after adds; Although the *Mars* and *Venus* (of this Art) doe not stand in need of any vesture, but are able to give it to the other five; yet I dare constantly affirme and assert it, that without Our Lyon, (that is, without Gold reserate and prepar d as aforesaid) they can do just nothing at all, because we doe not see, and provide against the peremptory fixity of

their Mercury, and the malleability of their Salt, to have gain from them: unleſſe the Lyon conquer them again in a great Scuffle, and both be brought not onely to perfect Solution, but final fixation, as he taught afore.

But here we meet with a Great and notable Objection, that bids us ſtand to anſwer it. For *Baſil*, in the twenty ninth page of this Chapter, does not only ſay plainly, That the Tincture of *Venus* and *Mars* without Gold reſolved (as was ſaid a little before) can doe nothing: but he alſo affirmes of the vulgar Gold, whoſe Tincture is to be joyn'd with the Tincture of *Mars* and *Venus*; That the Lord of all the planets (namely Gold) is not able to impart to his Subjects any thing of his own veſture: becauſe nature has given to it but only One rich Suit; unleſſe the Servant firſt do further enrich his Lord. And a little after, he adds: The King cannot communicate with his Servants any of his hereditary honour, nor give them a laſting Court-gallantry of habit, unleſſe that firſt he do receive, penſions and Tributes from his Subjects. And now, ſince This is ſo, It may be askt, and that indeed not without an eminent cauſe, How it ſhould be, That the Tincture of *Sol*, according to its Eſſential Difference can ſtand off from the Tincture of

*Venus*

*Venus* and *Mars*, or any other of the Tinctures; namely if the vulgar Gold be not able to Tinge, unlesse Itselfe be first Ting'd by the Spirit of Its Subjects? Some to untie this knot have betaken Themselves to the minera of Gold as yet Green, as also to the Marcasits; and I deny not but They may doe very much, because they are not destitute of Spirits. And thence, as they contend, the Tincture of *Sol*, and not from fused Gold, is to be prepared and had. Others look for the Tincture of *Sol*, not out of Gold simply resolved, but such as is first brought into his principles distinct, and after certain Depurations, made up againe, by a handsome natural coalition. For the Artists (such as they are) that do not add to the Mercury of Gold, the Sulphur of *Sol*, but *Sol* it selfe, doe not properly belong to us here, and therefore without contemning them, we answer thus; That the Silver and Gold that Nature has put into our hands upon her own Simple provision, is not so much required to the Tinging of *Sol*, as is Another more Sublime, and much better, Our Gold, the Philosophers Gold, in which there is the Tingent Spirit; of which I shall presently discourse, when first I have run over all the Tinctures of *Basil*.

The fifth Tincture *Basil* proposes in *Jupiter*,

*ter* and *Saturn*, and that as extending to the Coagulation onely of Common mercury to Silver namely, and to Gold, to wit, by their red and ſweet Oyle by Art proleƈted from their Centers, as he, in more then one place intimates to thoſe that can read. And to this place alſo belongs the Doƈtrine that *Paracelſus* delivers in his book of *Vexations*, concerning the compoſition of *Saturn*, *Luna*, and *Mercury*. But here, I cannot hold from telling you plainly, that *Baſil* ſpeakes of the vulgar *Saturn*, and vulgar *Jupiter*; both of which, while they ſtill remain in their own minera, are of a higher conſideration, virtue, and force: and to That purpoſe, in his Triumphal Chariot of Antimony, where he ſpeaks of the fixation of vulgar mercury, he has theſe words, *page.* 87. Mercury can be brought to no Coagulation, unleſſe there be an addition to it of the other metallic Spirits, and that Coagulation is moſt efficaciouſly, and moſt powerfully of all effuſed in the mother of *Saturn*, without which it cannot be done, unleſſe thou haſt the Philoſophers Stone itſelfe. And ſo again of *Saturn*, in his book of Natural, and Supernatural Things, *cap.* 9. *pag.* 121. Every man is to know, and think upon it, That no Tranſmutation of metal can be had out of *Saturn*, becauſe of his moſt exceſſive Cold, except onely the Coagulation

Coagulation of the common mercury : because the Cold Sulphur of Lead, can stop and tame the current, vagrant, hot spirit of Mercury, and take it away, if the processe be rightly instituted. And to these a little after he subjoynes : Wherefore see thou do not reject *Saturn*, or look scornfully upon it to fling it behind thee : for indeed his nature and virtue is yet known but to a few ; and it is from this *Saturn* that the True and great Stone takes the Initials of its Celestial, flagrant colour ; it is from this metal, and this alone; and by the Influence of this Planet is given to It a key of perseverance through putrefaction : because of Citrine no redde can be made, unlesse, from the beginning, out of Black, a White be raised. These Things he--. Which as they are of a higher search and consideration, so they seem to belong to a Secreter *Saturn*, namely, the Philosophical, which does arise out of the putrefaction of *Sol*, and the Salt of nature, although a certain excellent Doctor of Law labours to evince in his *Ruricola*, That in the very minera of Lead of a certain sort, whose flowers are double, there is a very great force : the same also appeares to be proved by the Tincture called the Aromatic of the Philosophers out of the mercury of Lead; to say no more of particular Tinctures. Hence *Paracelsus*, in his book

book of Vexations, are rather of fixations, cannot sufficiently extol that Interior Spirit of *Saturn*, which is able to kill and slay the other Spirits, or mercuries of the metals: as I my self have sometimes seen bars of perfect proved Gold out of the mercury of common Lead, as they were shown to me five yeares agoe by a very learned, wise man.

In the sixth and last place, *Basil* makes mention of the Tincture of mercury It self. But That Tincture is prepared either by the mediation of the Calx of Egge-shels, as *Paracelsus* has it in the fifth book of Ulcers patent; or is elevated by the vitriol of *Mars* and *Venus*, resolved, distilled, and coagulated, as you may see in the same Author, concerning the Death and Metamorphosis of Things and more to That in *Rupecissa*, to whom I restore that little book of the Tincture of mercury in the Second part of *Gratarolus*: or else Its Sublimate, by help of the malagma of *Jupiter*, is resolved and distill'd, in which the mercury is calcin'd, and coagulated with metals, the very way that *Basil* himselfe seems to have taken, in his book of the Two-fold Mercury of *Sol*, pag. 108. in that part of the Reperition of the Great Stone. For, the way of proceeding with mercury is very various and multiform: and yet it is easily reduced

duced into a liquor by fire with the help of the powder of beaten coale; which liquor afterwards by a certain Artifice, is able to Extract the Soul of *Sol*. It is also precipitated by it self, and fixt with the Tinctures of *Venus*, *Mars*, and *Sol*: but chiefly it is nourisht with its own milk, to which perchance thou mayst Interpret that of *Sybilla Emmeria*, when She sayes: Sitting upon a plain and well-disposed Seat, thou givest It of its own broth, that is, milk sent down from heaven; which yet again may be applyed to the Universal, great stone, &c. in the *Sybillin* fragments of *Philip de Lignamine* the Sicilian Knight. Of This too, take that speech of *Geber* the Arab. when he sayes: If of mercury alone, (mineral he means, though taken from another place) thou canst tell how to make the Stone, thou hast lookt for and found a most excellent nature, and pretious skill. Hence *Basil*, in his Triumphal Chariot, *pag.* 88. For mercury (sayes he) is a pure meer fire and nothing else. And thence it is that It is burnt by no fire, and that no kind of fire can captivate it to its final Destruction. It either flyes away suddainly, resolving it selfe spiritually into an Oyle Incombustible; or remains after its fixation so constant, that it is not possible for any man to take any thing from it: insomuch that whatsoever

soever can be made out of Gold, the same may be made out of It by Art. For after the right Coagulation of It, it is in all things like to Gold: because it comes from the same root, the same Stock, and that same Unity that Gold does. With these agree those other pretious Sayings of his that he has scattered up and down when he speaks of the Star of *Sol*, and the starre of *Mercury*, which Two being joyn'd together in their radious power, opens to us at a certain time the Closset of the most secret Wisdome. See his Triumphal Charlot, *pag.* 71, and 72. 91, and 92. I should not need to take much pains in explaining the words of *Basil*, if That Tractate which he writ upon the Astrum of *Sol* and *Mercury*, were not so enviously suppresst by some. Nor are we ignorant that those by some are applyed to the minera of *Sol*, the processe whereof by the wet way and the mediation of *Nitre* and *Sal-gemme* is instituted so, that first Three Principles are sequestred, and then deputated by Spirit of Wine: and first of all ascends the Astrum of Mercury White, his Sulphur and Salt remaining downwards, whereof the Salt is extracted from the Sulphur by distill'd rain-water, and when it is purged of all its Terrestrial fæculence, it congeales into a vitriol under a triangular and quadrangular forme,

Out

Out of these Three Depurates, is againe extracted a new intire minera of *Sol*, and the Extract for some Times cohobared by affusion of a New *Aqua Regis*, untill the mouth of the Lyon (as it is call'd) be well opend, which in Digestion is circulated; and afterwards, the water being drawn away, ascends the bright Mercurial Spirit. In This the Vitriol prepared afore is first Dissolved, and Digested, till it deposes all its feculence. And this oleaginous, clear water, dissolves the Sulphur above named and in a double proportion of it. To these Three parts are added four of the Mercurial Astrum, and so Digested into a Balny for forty dayes, till all pass into a Green, viscous Liquor, and afterwards in a Physic furnace be coagulate to a fixt med'cin. Others following the dry way separate a minera from Gold, and this Gold Impregnant by its own Spirit they distill gently by Retort, and so, that of a pound they have scant a dram of its sweet Spirit. An ounce of this for the purpose prepared, they shut up in a small Glasse, decocting it carefully six months by degrees of fire, till it turn to a fixt redness, which passes through the Argent vive mineral collected without fire, and makes it fit and able to turn the body of Gold into Tincture. Now whether These, or the other look better for the Astrum

of

of *Basil's Sol* and *Mercury*, I leave for other to Judge, because I have not yet seen That Tractate of *Basil de Astro Solis*.

But that I may speak yet more cleerly of that Mercury that is known among the vulgar, we must compare those things that *Theophrastus* gives us about Congealing the Spirit of mercury into a *Saphir* Stone by the Oyle of Vitriol, in his book of minerals, with Those that his Scholar *Phædro* the Great, relates of the Soul of the Hermaphrodite, and thence it will easily appear to them of the Chymical monarchy, from whence it exists, and how is had, That Sapphiric Flowe of the Hermaphrodite, which is the admirable mystery of the Greater world; Of which (saies he) even one dram after its projection upon three thousand drams of melted Gold and those cast upon a thousand of Brasse turns all into most perfect pure Gold. Thus sayes *Phædro Rodochæus*: whose processe in this Secret is not yet known to all of Us.

To These deservedly we may add, what the most experienced man, and the profounder searcher of Nature, *John Isaac* the Flandrian (for from him all others after him, learn as from another *Hermes*) has in his Tractate of the Oyle of vitriol; And also of the Oyle of Mercury, and of Antimony brought to Tincture perfectly fixt. Nor can I involve

This

This in silence, That of many mettals and minerals put together, the same Author Teaches a Tincture does arise; and such a Tincture as is able to fall upon a Thousand parts of Silver, to transmute and Tinge it to Gold. And not Inferior to This, is that Mercurial and Solar Tincture of the most Illustrious Duke of *Bavaria*, Lord *George* The Rich, to whom, as our Ancestors have left to us, immense riches did accrue from this Art. But besides, That old saying; Make mercury by mercury, by water mercurial (to wit, out of Gold) presents to us in Truth The same Things. And does not *Palingenius* in his Capricorn-book, the tenth, allude neer to the same sense? when he sayes,

*Hunc Juvenem Arcadium Infidum, ni-*
*miumque fugacem*
*Prendite, & immersum stygiis occidite*
*lymphis*: &c.

This young Arcadian faithlesse, vagrant knave
Snap up, and drown him in the stygian wave.

and That that follows.

But of This enough already. For I do not certainly know, whether that of the Helve-

tran Doctor, in his book of the Treasure of Treasures, writing of minerals, may be referred hither, or not: Nature (sayes he) begets a mineral in the bowels of the Earth, of which there are Two kinds, which are found in many places and Lands of Europe. But the best, in the figure of the Greater world, is in the rising of the Astrum of the Sphear of the Sun. The Other, in a meridional Astrum, which is in its first flower, produced by the Astre of the *Viscus terræ*, the Glew of the Earth; and in its first Coagulation is found redd, in which all the mineral flowers and colours lye concluded. Which words literally understood seem to be spoken of the minera of Mercury and Gold, because *Theophrastus* (as also his Schollar *Phædr. Magnus*) attributes all the Colours of minerals, in his book of the Generation and Metamorphosis of Things, to Argent vive as the mother of metals. Although there are some that pertinaciously fit This to the Red Translucid minera of Silver, call'd *Rotgultigertz* by the Germans. But I, instead of Gold, should think it rather to agree to Another certain minera, which is feracious of Gold, and fertil to It, and yet not Gold Itself. To this is not unlike, what *Basil* in his books of Supernatural and Natural Things, *Chap.* 3. *pag.* 45. sayes of the Spir-

of mercury in these words: Here the question might very well be put to me, How this Spirit of Mercury, is to be got, and had by Us? Upon This Great question (he addes) One might very well with a strong desire expect the Answer; which yet I will not conceal from any one, but lay it open faithfully, so far as by the wil of God, it is lawfull to do it, in manner following: Take (sayes he) In the name of God, The Redd minera of Mercury, that looks like Cinnabar (factitious.) Take, besides, The best Minera of Gold that thou canst get: bruise and powder Them both together in an Equal pondus, before They have come at any fire, *&c*---in the same place.

It is very well known, That of a certain minera fertil to *Sol*, and the liquor of *Mercury*, by a monthly Appositon of It, there grew up to a German Lady, a perpetual harvest, or Crop of Gold. The Gold rising first in its Colour Green as Grasse: afterwards by little and little the Spires passing into Gold, ready to be reapt by Cizars. There is, besides, Another particular Tincture that terminates in the Deep-red Crystals of *Sol*; when it is sublimed, and has before grown out into sprayes, and is almost contentaneous to the Other.

But we are to take notice, That *Basil* does

not ſpeak of the Spirit of Mercury and Sulphur after One way, but diverſly; ſometimes of the Stone, ſometimes of the Tincture of *Venus* and *Mars*; ſometimes again of the moſt Univerſal: whence not much after, Chap. 4th of the Spirit of vitriol out of *Venus* and *Mars*: The Genuine and True Sulphur (ſays he) is Incombuſtible. For It is a True and a meer Spirit, out of which Incombuſtible Oyle is prepared and had: and It is That very Sulphur, out of which the Sulphur of Gold from theſame root proceeds and is made. By which words it is not hard to be conjectured, what he would have us ſecretly to Underſtand by his beſt Minera of Gold, as he ſpeaks of It in other and other places, according to the variety of the Subject, of which he treats: Therefore he adds; For this Sulphur is rightly to be called and baptized, The Sulphur of All the Philoſophers (as *Paracelſus* points It out too in his book of minerals, Chap. 8th. of vitriol; and *Baſil* likewiſe in the Chapter of vitriol, *pag.* 133.) becauſe in It is all wiſdome found even to the Spirit of mercury, which antecedes it---But what That Spirit of Mercury is, of which he writes there, whether That expreſt in the Tincture in the Manuſcript, to wit, the white Spirit of the vitriol of *Venus* from *Mars*, or of the Univerſal Moſt Univerſal, I leave it

to

to the judgment of the learned. For he ſayes, That the Aſtrum both of *Sol* and *Mercury*, and the Mercury and Sulphur of the Philoſophers, proceed from One root, at firſt indeed a white Spirit, and That he plainly calls the Philoſophers Mercury: for afterwards there follows (ſayes he) a red Spirit, that is, the Sulphur of the Philoſophers and their oyle Incombuſtible, from both the Tinctures of *Venus* and *Mars* meeting together in one womb. To this purpoſe in his Chapter of Vitriol ſee more *pag.* 132. and how profoundly he playes the Philoſopher there Analogically *de Spiritu Albo ad Album, & ad Rubeum de Rubeo*--Of the white Spirit to the white, and to the Red of the Red.

It appeares therefore, That the red minera of *Paracelſus* his Cinnabar, and the red minera of *Baſilius* his Mercury, agree very neer; and that the beſt minera of Gold, with both, may be underſtood not only of the common Mines which nature gives us, but of others, to wit of Antimony, the minera of *Mars*, and chiefly of the vitriol of *Venus* out of *Mars*. But of theſe, as the Greeks ſpeake, ὡς ἐν παρόδῳ, by the way, to help us to underſtand *Baſilius* ſpeaking ſo variouſly of the Spirit of Mercury; which is the manner of thoſe Chymiſts that have tryed many Things, and draw on one ſhoo upon many.

For there are Many wayes that aime particularly at One End, not only by One, but by many, and indeed diverſe, Things: Againſt which Doctrin many have their Opinations.

Therefore ſince our *Baſil* reckons up to Us diſtinctly theſe Six Explicit Tinctures, which we have diſcourſ'd ſo freely afore; and yet in the 244 page of his Triumphal Chariot, profeſſes alſo openly, That All the Six Stones of metallic Tinctures ariſe from One Seed, and are All by One Initial mother in their firſt Generation; So proſeminated and bred, that from The ſame mother the True Univerſal has its lineal profluence; it is cleer as noon-day, that beſides and above the Solific Eſſence both of the vulgar and Our Philoſophical Gold, there is yet Another ſort of Gold, and That more Secret and hid, from which the Univerſal Moſt Univerſal iſſues forth, as the Seaventh and moſt perfect of All, riſing from its own proper root, that is, its own Earth and Water, and in That much exceeds the very Philoſopher's ſtone Itſelfe; becauſe out of It alone, both That Stone, and the Other particular Tinctures, are form'd and flow primordially; and more then that, becauſe from It all the other Things of all the world, not onely in the Mineral, but alſo in the Vegetal, and Ani-

nim

nimal Kingdome derive their life, hold it still, and by the Crearor are so ordain'd to their Increment and multiplication. But now what manner of thing this is, and in what thing placed, although it may in some sort be conjectured by what was said afore, (The Green Line casting it self every where, and encompassing all); yet we shall speak more of it below in its place.

All the question now, after we have reckon'd up all the Tinctures, with their Multiplicity and diversity in the Minerall Kingdome, is to be transferred by us, *Ad Aurum Philosophorum Nostrum*, to Our Philosophers Gold. What it should be, viz. out of which, the Tincture of Sol is chiefly to be prepared, besides the Universal Most Universal, and the other Tinctures named above. We say therefore; That this Gold of the Philosophers, (for of the others, as of the Universal Most Universal, we speak not now), is Gold, that is produced by the Philosophers out of the Metalls Inferior, and of lesser value; and not by separation alone, but by the benefit of nature working by Art in an Actuall transmutation. Therefore it is not vulgar Gold, which by nature in her degree is onely simply perfect, and therefore now lyes under rather an Expiration, or declination of its Seed; than that it

ſhould be vegetous and fruitfull to a progeneration of other Gold. Concerning this thing the moſt Expecienced Mineralliſt and Metall-man *Andreas Solea*, publiſhed by the famous *Montanus*, is to be heard: who in his Book of Minerals Metallic, Chap. the 9th. Of expiring Metall, Septurie the ſecond, writes thus: When Nature with the body of Metall is come as high as Gold, then it deſcends again, or moves down ward for want of Aliment by its hunger. Again, in the end of the Seventh Chapter, Septurie the firſt, Of the Aſcent and Deſcent of Metalls; after he has recounted, how finely nature aſcending Calcines the whole body of *Luna*, which Calx is nothing elſe but the body of *Sol*, he adds thus: As for Deſcention, thou mayſt eaſily perceive and underſtand it by Aſcenſion. For this is the difference, that in the Aſcent it firſt acquires Tincture, before a body: but in the Deſcent, ſooner looſes that Tincture. And therefore Metalls that are Deſcendent are much more imperfect then thoſe that are Aſcendent. Thus he. Therefore ſhowing where the Seed and Tincture is fruitfull or not fruitfull in the Metalls, The Aſcenſion (ſayes he) and Deſcenſion of Metalls, could not be made, but that they all agree in their ſeed and are of a Conſanguinity. *Item*; In their Aſcent

Silver

Silver and Gold have the ſame ſeed, which in the Aſcent tranſmutes Silver to Gold: but in the Deſcent, transferrs it into Copper. Then concluding, he ſayes moſt openly: The Seed muſt paſſe out of its owne body into another, or elſe it cannot be fruitfull, or fertill. Thus farre *Solea*. And whoſoever will not give Credit to his various experience, will believe no body at all. The cauſe therefore appears, why Tinctures are not made out of Common Gold, unleſſe that (as *Baſil* ſayes) be firſt exalted by the Spirit of its Subjects. For we muſt look for a more noble, and more perfect Gold, that is in its Aſcent, in which the Tingent, Green, Vegetant ſpirit and fruitfull Seed is; which by *Solea's* intimation and pointing out, is Gold produced from Inferior Metalls. Why elſe (ſayes *Count Treviſan*.) ſhould we take nine Months time to ſerve our turn (to ſpend it, he means, upon the Exaltation of Common Gold by the Tincture of *Venus*, as *Baſil* teaches)? For we might take that body, as nature has made it, and laid it ready for our uſe. Here you ſee that Gold ſimply given us by nature, cannot of it ſelf produce Tinctures; but another ſort of Gold. Therefore he adds: Our Gold is not the Gold of the Vulgar, as all Philoſophers ſay, becauſe the common Gold is dead: but ours is impregnate

mare with Spirit and is a hueing Gold. Hence John *Clopinel de Melun* in his answer to the Lamentation of Nature; Gold (sayes he) is known to be the Treasure of all the Mines: and yet it has neither matter, nor form of so great power, as to exceed its owne perfection. For it has no greater power then to perfect it self, let the Artist strive, and do what he can. To destroy it, and to reduce It, would be a fooliſh work, ſince out of it no more virtue, nor power can be had, than what it has from its proper nature to compleat it ſelfe.

No Reduction can be made of thoſe things, that Nature perfects into a ſpecies, or Individuall, unleſſe firſt they be corrupted. And after Corruption no Generation is made like to the ſpecies, unleſſe perchance there be a Regreſſe to the *Genus*. Wherefore the Deſtruction of Gold makes nothing to the Conſtruction, or making of it, becauſe by its deſtruction nothing can be made. For it being once dead, its Subſtance dyes too, and So that out of It no other Argent vive, or Metal, can be had any more, &c.

That therefore we may expreſſely and ſolidly confirm our Sentence and Concluſion concerning the Philoſophers Gold from the lower Metalls, we will give you evident Teſtimonies from many eminent Philoſophers.

phers. And first, *Basilius* in his manuscript, Declaration of his manual practice, writing thus of the Tincture of *Sol*: Thou ought'st to know (sayes he) that Our Stone is made of Its own proper Essence, and that it transmutes Other metals into Gold. Which Gold (he adds) must again be Destroyed, and Turn'd into a better Stone. Here very evidently (as I think) he shows, That This Gold is first to be made, before it can again be destroyed, or Turn'd into a better Stone: whence likewise in his German poetry, neer the beginning, he delivers the same Sense:

*O Sol, Regis in hoc qui munere fungeris Orbe:*
*Luna Genus servat multiplicatque tuum.*

O Sol, Thou doest the Office of a King in this World:
*And*, It is Luna that preserves and multiplyes thy Kind.

In which he shows that *Luna* is required to the propagation of *Sol*, as in the following lines, when expresly he adds;

*Summè, Luna, precor, ne deserviſſe velis me,*
*Quum Venus in bivio jam ſit, ut illa decus.* *Indu-*

*Induviasque tuas ipſa induat : ut libet Ambo*
*Ex illa compti, divitiiſque Simul*
*Ditati ſimus ! quod Te meminiſſe ſubinde*
*Addecet. Hoc etenim nunc Tibi linquo. Vale.*

I earneſtly pray Thee, Good Luna, forſake me
not, when Venus now ſtands doubting between
Two-wayes ; that She may put upon her ſelf
Thy Clothes and beauty: and that Both of Us,
being ſo made Fine, may alſo be made Rich
By her ! This thou ſhouldeſt Think upon;
This I leave to Thee ! And farewell.

So in his following Verſes upon *Venus*, he witneſſes further, ſaying thus : *Ejus filium (nempe Antimonium,) &c--.* That her Son (to wit, Antimony) does warme and heat the body of *Luna*, that ſhe may be made pregnant, and leave behind her a progenie of mighty virtue and vaſt Encreaſe : meaning our Gold Philoſophical. But from *Baſilius* more

more below : Now let us come to that most Excellent Author of Twelve Tractates upon the Stone, whose Anagram is, *Qui Divi Lesch Genius Amo*, that is, *Michael Sendivogius*, That Polander, whom *Oswald Crollius* in the preface of his *Basilica*, calls *Heliocantharus Borealis*, The Northern Beetle, in whose hands he saw with great admiration and amazement, the wonderfull Virtue and Operation of that Tincture commonly call'd the Philosophers Stone. Thus therefore *Sendivow* in the proæm to his Tractates. Although there are to be found some Idle fellows which either out of Envy or malice, or fear of the detection of their Impostures, cry it abroad, That the Soul of Gold may be extracted from Gold, and so return'd to Another body with vain and pompous Ostentation, not without the losse of Time, Labour, and Cost : Let the Sons of *Hermes* for certain know, that their Extraction of Souls (as they call it) whether from Gold, or Silver, by any vulgar Alchymistical way, is nothing but a meer persuasion : which yet is not beleeved by many, till at length by Experience, the only Sole mistrisse of Truth, its verified to Them to their Losse. On the otherside, (he goes on) he that in the Philosophers way can Tinge the least piece of metal, with gain, or without gain, really to the Colour of *Sol*,

or

or *Luna*, permanent in all the probates requisit: he, I dare very well affirm, has Nature's Doors set open to him, to search out further and higher Secrets, and by the blessing of God, to be an Adeptus, and attain them. These words doe not so much referre to the artifice of Extracting a Tingent Anima, by which a way should be laid open to higher Secrets: as to the very, right Philosophical Gold produced out of the Inferior metals; by the Use of which Gold (as I shall show out of the Author) a way is made to us of higher Things. But what he discourses of the Anima of Gold vulgarly Extracted, we must know that Anima cannot transmute, although It may induce Colour, as *Paracelsus* does witnesse abundantly to us in his book of Minerals, Chap. the seventh, to these words; This is altogether True, If the Sulphur of Gold be projected upon Silver, it colours it indeed, but does not fix it. And *Basil* glances at the same in his Repetition of the Great Stone, *pag.* 113. Rightly therefore *Sendivogius* in his ninth Tractate of the Commixture of Metals. The Chymists (sayes he) know very well how to transmute Iron to Copper, or *Venus*, without *Sol*: But if they could tell (he further addes) how to administer the Nature of *Sol* to these mutations, they should find the most pretious

Treasure

Treasure of all, a Thing more pretious then any is. And what Other Thing I beseech you is This, than, not the Common Gold, but Our Gold Philosophical; of which the Tincture of *Sol*, the most pretious Treasure may afterwards be prepared? wherefore (sayes he) we are not to be Ignorant, what metals are to be put together and conjoyn'd, and what nature corresponds to what. Then concluding; There is (sayes he) One metal (metal he sayes) that has the power of Consuming others (videlicet, by Corroding): And why? For it is almost (sayes he) as Their water, and almost Their mother. Only One Thing, videlicet the Radical humidity of *Sol* and *Luna*, holds out and resists, and is meliorated by It. Here he might seem by the letter to speak altogether of the vulgar *Saturn*. But Gold and Silver are not properly made Intrinsically better by vulgar *Saturn*, although they be forinsically purged. Therefore thou must take it of another *Saturn*, with which if Gold close eleven times, it is brought down to Death, and afterwards put into its own matrix (namely Mercury) it conceives and generates the most excellent fruits. But since no other *Saturn* but the vulgar, or That which is made by Transmutation out of the Regulus of Antimony *per Cœmentum*, as also out of the vulgar Mercury resolved in an

Aqua

Aqua fort, is actually metal; the words before, may not unfitly be referred, to the Tincture of the Vitriol of *Venus* and *Mars* (for this is almoſt as their water, and almoſt their mother, by which the Radical moyſture of *Sol* is indeed meliorated:) for our reſerate prepared Gold, is ſaturated by It, and promoted to fixt Tincture, as *Baſil* himſelfe witneſſes: becauſe Gold cannot Tinge of Itſelfe, unleſſe Itſelfe be firſt Tinged. Therefore *Sendivogius* adds: *Sed ut detegam*, &c. But that I may diſcover it (ſays he) It is call'd *Chalybs*, or our Steel; And Truly *Chalybs*, yet not vulgar, but Such as is Tranſmuted into *Venus*, to which the Nature of *Sol* is to be intimately mingled, videlicet by the Vitriol of Both, not common Vitriol. And to This ſenſe That famous *Apoteleſma* belongs: *Viſitando Interiora Terræ Rectificando Invenies Occultum Lapidem Veram Medicinam*; By its Initials making the word *VITRIOLUM*. But That *Sendivogius* adds: *Si undecies coit Aurum cum eo*, If Gold cloſe eleven times with It (for it does not come over the helme unleſſe it be often joyn'd with Gold) The Gold emits its Seed and is debilitated almoſt to death, as we may ſee in the manuſcript practice of *Baſil's* Tincture; it is to be thus taken, that by putrefaction after the diſtillation of Both, it is at length mortified, that

thence

thence it may be raised again into a New Life: Then (sayes he) The *Chalybs* conceives and breeds a Son more noble than the father (vulgar Gold), that is, It generates for us a *Sol*, or magical Gold, from whence afterwards the Tincture of *Sol*, from *Sol* Philosophical exists. Hence he adds: *postea cum Semen jam Natum*: Afterwards when the Seed of that which is now born (that is, the Sulphur of Gold Philosophical) is put into its own matrix (that is, it be admixt to his own Salt and Mercury) it purges the matrix, and makes it a thousand times fitter to bring forth the most excellent fruit, that is, it brings forth for us a Tincture from Gold Philosophical, which after Its fermentation tinges thousands, as *Basil* affirms. But *Sendivogius* tells us more, and that we ought intensely to mind; There is besides Another Chalybs, which is like to this, made ready to our hand by Nature, such as is able by its admirable virtue, out of the rayes of *Sol* to Elicite that, that so many men have sought, and is the Beginning of our Work: understanding not so much the minera of *Mars*, or *Chalybs* native, as a certain kind of mineral Opposed to *Mars*, of which in his last Tractate he sayes: Our Salt is mercury: and then adds Our *Sol* and *Luna* (whence this Stone of the Philosophers exists) is Obducted, or covered

over with the Sphear of *Saturn*: which mineral indeed receives into Itself the beams of *Sol* (that is, its quintessence), and by a very wonderfull power promotes it to a tingent Stone. *Nihil his magis Apertum, nihil magis etiam Apertum: si modò habeamus apertos oculos ad intelligendum radices minerarum & Simplices & Compositas.*

Nothing more hid, nothing more open then these things; If we but have our Eyes open to see and understand the roots of mines both Simple and Compound. To this sense the same Author, tract. the 10th Gold (sayes he) can give its fruit and Seed; in which It multiplyes itself by the Care and Wit of an Artist, that knows how to promote Nature. But, both in the practice of the eleventh Tractate, and in the Theorie of the third, he strictly caution's that we take not vulgar Gold by Itself simply to make the tincture of the Sun: And in his practice thus he does it. But be thou admonisht by me in this, that thou take not Gold and Silver vulgar: for those are dead. Take ours (sayes he) for those are living. Then in his Theorie: But take along this Caution with thee, that thou seek not that point of nature, in vulgar metals, in which It is not: for those metals, and especially vulgar Gold are Dead; but Ours are Living, and have Spi-

rit,

rit, and they by all means are to be taken. Thus *Sendivogius*: In which (I confesse) he does not onely discourse of this our Philosophical Gold, but also of the Great Universal. However it is, he does altogether Exclude the vulgar Gold Simple, unlesse it be first driven from the minera's, and Exalted by Art.

But let us consult *Theophrastus Paracelsus*, and see what he sayes, or rather demonstrates in his Praxis, of this our Gold Philosophical. He teaches in his book of minerals, Chapter the seventh, to make the Epatica of mineral Sulphur, from whence afterwards the red Oyle is distilled, where to these words. Here we must observe (sayes he) that any Silver that is put into this Oyle, and there remaines its due time, remaines black, and casts its Solar Calx to the bottome. But before its due time, it leaves a Calx not fixt, but somewhat Volatil and Immature, (note the word Immature for that that follows) but if it attain its terme (he adds) and come to its just period, then it Effects All Things that are to be done: It is not good to say more of this thing. Out of this one place alone, it more then evidently appears, what this Gold springing from Silver can doe, of which (he sayes) it would not conduce to speak more: and yet

he confesses it does doe all things that are to be done, videlicet, whatever the Artist desires, or wants. This is a most Conspicuous place, and by no means to be infirmed, or eluded, that it may not be the palmary of Confirmation to our Sentence, concerning the living magical Gold, and so much (I say) the more certain One, by how much *Paracelsus* is Greater then All. But this Oyle of Sulphur is nothing else, but the first Ens of Vitriol, which by its Acidity is sufficiently argued; as also from this, that if you put to This oyle, of the common Sulphur, and twice as much of fountain-water, and afterwards boyle in it Lamels of Steel till a Third remain, presently as soon as it is cold, a most Green Vitriol is generated there. And This a certain late Writer, taking it from a Disquisition of mine, and mistaking me, inserted to his Tyrociny, and brag'd, It was the Sal of *Mars*. But let us return to *Paracelsus*. He writes in his Manual, where he treats of the preparation of the Tincture of *Sol*, as appeares by the End of that discourse (for there he speaks in plain Termes of Potable Gold, and the liquor of *Sol*) in these words to our purpose, *Sume Electri Mineralis Immaturi, &c.* Take of the Mineral *Electrum Immature* (that is, such as is between mature and immature). And what is this Electrum

I pray you? Electrum, with *Paracelsus*, is no other Thing but a metal which is made by Art out of another metal; So that the white *Venus* out the Red, is called an Electrum by him, although to Colour only, and not to Things, they stand Distant from one Another. Hence in the book of Minerals thus defining; Electrum (sayes he) is a metal from another metal (namely by the benefit of Nature, & help of Art). Whence also, in another place, The Crama of all the metals joyn'd togethter in Mercury, as a certain thing elicit from Seaven, he calls Electrum. It is therefore consequent that he here, by the name Electrum, does not speak of vulgar metals by nature's hand simply given, or as they are constituted in their mines, or fused above; but of those that out of other metals are produced by Art, as when *Venus* is made of *Mars*, which indeed is much better, and of greater power (as Experience teaches) than Common *Venus*. And so likewise, the Gold produced out of *Luna* by the oyle of the Eparica of Sulphur (as he taught above) is much better then the vulgar, because it effects even All things (as *Paracelsus* sayes) that are to be Effected: and may indeed be so Exalted that it would drive any man to admiration. But why does he cal it Mineral, and Immature? Because it is from the Mi-

neral, and That Immature. For it is made by minerals, as by the Oyle of Sulphur from Luna which is imperfect, but yet in a very neer way to be brought up to maturity. Therefore before it compleats its terme, it is immature, having still Extraneous Superfluities: wherefore he teaches us to wash and purge the Electrum from all Superfluity the Chymical way by Stybium, till it attain the Exquisit Degrees of Gold. And what dos you say, that Gold Itself (although produced from Luna) In comparison of the Stone and Solar Tincture, is a thing yet Imperfect, and so in a manner Immature? as *Paracelsus* himselfe in the same place a little after declares: Nature (sayes he) has left it imperfect in its place, because she did not intend to make the Stone, but the Matter of It, which indeed without preparation is but a dimidiate, lame Thing. This place is accurately to be perpended, that we may understand, what he here calls the work of nature respectively (as is the natural Transmutation of Our Argent into Gold by the Oyle of the Epatica of Sulphur) and what the work of Art, videlicet, in preparing the Tincture Philosophical, because where Nature Ends in making our Gold, there Art begins in the preparation of the Tincture of magical Gold: although on both hands the Artist comes as

minister

minister of Nature, bestowing indeed more labour in the work of Art, lesse in the work of ready Nature. To *Theophrastus* in astipulation *Bartholomeus Korndorferus* is succenturiat, by whom the Grosse, and not yet Clarified Gold, is commonly called *Corpus*, and *Corpus Inere*, a Body, and an Inert Body. And now to produce him here as a fit witnesse in so great a cause, in his Tractate of Luna and its Defects, not unlike to that of *Trithemius*, thus he writes: There is a short way by which Silver may be brought to Such a poynt, that it may be made the best Gold, and best of all to be esteemed, because to Our Tinctures no better can be used. What more expresse then these words, what I pray you more evident, and with *Theophrastus* more consentient? But he adds somewhat more, by which he wonderfully illustrates *Theophrastus* about the Solution of the Immature Electrum. Whosoever (sayes he) can maturate Immature Gold (so he calls Our Argent) and turne it into a right liquor, so that it is seperate from its Earth, has got the fountain of Sanity. Hence he extols that Saying of *Paracelsus* when in his book of Vexations he affirmes: That true Alchymie onely by one Art teaches us to make Silver and Gold of the five Imperfect merals: And to use no other Receipts but onely these,

*Tantum de metallis, ex metallis, per metalla, & cum metallis, fieri perfecta metalla.* And then explicating that Oracle, and showing how it is to be understood: *Magna Arcana in metallis absconsita, &c.* Many Arcana's are hid (sayes he) in metals, and are to be drawn out by an easier way then any one would beleeve, or think to do any good by it. I now say nothing (he further adds) how wonders above wonders, are Effected by it, if, in the Philosophical way, they be awakened and raised up into their Primitive mercury, not into the Current, that which vagrant Impostors talk so loud about, *sed in Sementem viscidam*, but into a viscid, limous Sement, or Seedplot, out of which a living Germen, *Leo Suavissimus* the mercury of the Magicians, shows it self. Hence it appeares what manner of Mercury it is, and into what principles the metals are to be resolved, unlesse we would have Tinctures to passe into a useless dust, or powder, that has no Ingression into metals fused, but swims upon them to no purpose. From metals, indeed are made Tinctures, when out of their Substance primordials are drawn, which move themselves on (if They be right handled) into a viscous Sement. But Out of metals, when perfect metals are compounded with their primordials in a form or appearance oleaginous materially:

cerially's: By metals again Tincture are made, in the projection of Tinctures upon perfect metals namely, that by Them as the meane, They may acquire their due Consistence. And then lastly with metals fused, are perfect metals made, namely by Transmutation of Those that are Imperfect to perfect by help of med'cins already perfect. In These we see *Paracelsus* hath most Signally and briefly comprehended the Summe of the whole Art. See those Things which not only *Guido de monte* delivers to us concerning this kind of preparation (for he is somewhat tedious in his prolix Circulations) but also what the most Experienced *Isaac Hollandus* proposes in a Tractate peculiar *de Salibus & Oleis metallorum*, of the Salts and Oils of metals (although they require That *furnus clausus Reverberi*, with its little mount within, known but to few, and used by *Paracelsus* otherwise they cannot so well be prepared) the other Things are of themselves open enough, especially if they be joyn'd, and compared with what he sayes in his Tractate of the Oyle of Vitriol, and in That of Antimony, and That of Mercury.

Yet in this place I cannot forbear, but I must add to Those Two Testimonies of *Bartholomeus Korndorferus*, and the most Excellent *Paracelsus*, Another too of that most monstrous

monstrous *Franciscan* monk, who in the year 1419. writt a book in the German Tongue in Open words, to *Burgrave Frederic* Marquis of *Brandeburg*: but the book for many causes was never brought abroad by the Presse. In It, many Tinctures of metals, gemmes, & pearles, are contain'd; with many other choise Arcana's. He therefore in that place, where he comes to the Tincture of Venus and Sol, by the help of which he teaches how to convert Luna into Sol, This Sol (sayes he in open words) does more than another Sol: and shows the way that we must proceed. *Leonhardus Turnisers* complains very much that he lost a Compendium of It in the Tower of *Kussenberg* some years agoe: but there is yet extant in *Schobinger's* Library an older Copy. To these there is a neer correspondence of those five particular Tinctures that goe about inscribed in little books of bark, rising almost from the same foundation with the former, only in them the pure is not Separate from the Impure Terrestrial Sulphur: otherwise then with the Monk, who shows how to cast away the leprous Earth: by which it comes about that his particular Tinctures are so much the better, and tinge deeper, by how much they exceed the other in Subtilty and Penetration.

But

But let us now return to Count *Bernhard Trevisan*, who in the second part of his book writes expresly in these words: *Cum diuturnum tandem experimentum sum, quod in metallis, &c.* To my losse, I found at length by Experience; That it must needs be hid in metals, *&c.* Where he alleadges that saying of *Geber*, Nothing that is Extraneous, and that is not compounded of merals, or born of them, is able to perfect them, or cause their regeneration, or Transmutation. But the same *Bernhard* again sayes: *Corpora perfecta*, &c. Perfect Bodyes, which by nature are simply perfect are only perfect in their Simple degree, and unlesse by Art they can be made (*plusquam perfecta*) more then perfect, they cannot contribute to Imperfect bodyes: but if (sayes he) they be handled by Art, and according to Art be perfected in the Philosophers manner (mark the words) then the way lyes open, and it is easily deprehended what they are able to effect. For Our Gold is not vulgar Gold, nor our Silver the Silver of the vulgar, because they, so long as they remain in their own Substance, are no better then dead; nor have they any Efficient power, as we may see in the Codex of truth, that is, the *Turba Philosophorum*. Hence alleadging that Golden Saying from *Geber* the Arab: *Quicunque ignorat Radices Minerarum, & Simplices*

*Simplices & Compositas, &c.* Whosoever knows not the Roots of Mines both Simple and Compound, he knows not the principles of Nature, and therefore not of Art: and by Consequence is a Sophister, not a Chymist. By Simple roots, understand, those that are in the Universal most Universal: by compounded, those that are made up out of Mercury resolved together with a certain mineral homogeneous Earth, into a Viscous Liquor; in all which the germinant and Tingent force of the Universal most Universal abides spiritually, and flowes in the fire like to wax without noise after a due Rectification; by which also (namely such compound roots) Gold attenuated melts like butter, and grows into the Philosophers stone. therefore *Bernhard* having intensely searcht into Nature affirms, that he had alwayes before him that Saying of old *Osthanes*, (ἡ φύσις τῇ φύσει τέρπεται, &c.) *Natura naturam continet: Natura naturam separat: natura obvians naturæ suæ lætatur, & in alienas transmutatur naturas*, Nature contains nature, nature separates nature; nature meeting with its own nature rejoyces in it, and is transmuted into other Natures. Whereof the two first, teach that the metals as they are in themselves are not to be taken, but that those things are to be Extracted from them

tha

that are Contain'd in them (for he confesses that he learnt by his losse, that the thing he sought for should be hid in metals). And the two last show the friendly Conjunction of Gold with the roots of the Mines, and comprehend the Tincture consequent from thence: which things it is sufficient to have pointed at, and shown distinctly so far. And now, since I have proved as much as can be desired, that our Philosophical Gold, produced out of the Inferior metals by Nature & Art, does yield us a Tincture of Gold Philosophical Distinct from the Stone; I shall conclude the whole matter out of *Basil. Valentin* therefore in his *Occult* Philosophy towards the End, writes of a Stagge, whose hornes were of pure Gold, and had got many thousands of antlets, or branches budding from them, which Stagge ran into a Green wood, and many huntsmen to this day range for him, and pursue him. The meaning of this riddle is not hard to be conjectured from what is said above: besides that of *Basil* himselfe in the end of his Triumphal Chariot it is sufficiently declared, namely how this Stagg so much sought for, may be taken by lively and Industrious hunting. For he teaches to pursue him by the multiplyed Stone of Fire, of which one part falls upon five of Luna, and the other things that follow in the same

place.

place. By which it more then abundantly appears what sort of metal our Philosophical Gold is, and whence it is produced, of Luna namely Tinged into Sol, whence the Golden Stagge exists: which Gold indeed (as *Basil* is witnesse) must again be bruised, opened, and further subtiliated, before it passe into a better Stone, that is, the Tincture of the Sun: *Paracelsus* likewise glancing at the same Thing in his book of minerals writes thus: If the Alchymists could find that Sulphur of Gold, as very well it may be found (sayes he) *In Arbore Auri & Ejus Radice*, in the Tree of Gold and the Root of It, (for this is their great Scruple: *Non alterum illud*, not That other Gold) they might indeed rejoyce at it, &c. Thus far then of our Magical Gold unknown to most men, and hitherto unobserved, & undistinguisht. Now towards the end of our Manuduction for a Close and a Crown, we shall, out of *Basil*, annex a short way of the preparation of the Tincture of Sol, and of the chief stone of the Philosophers, when in a few words I have premised This, That even in common Salt, and in a certaine Other almost Congenerous to it, there are very hidden powers and secret forces, which are able to doe many wondrous things for us compounded with Gold, and with the Oiles of Vitriol

and

and Antimonie rightly prepared. Most sure it is, that common Salt gives us an excellent Potable Gold by the Spirit of wine, if after its due Calcination it be Crystalliz'd, and distill'd by it selfe into a sweet Oile. Which processe, plainly conforme to that of *Basil*, we owe to a Noble person, and a dear companion of mine, who had it from him; to say nothing of other Arcana's out of *Salt*, For indeed it is *Paracelsus* his *circulatum minus*, his lesser Circulat, which he calls by its peculiar right, the Matrix of all Metalls, especially the Sea-salt, with which the *Majus Circulatum*, his great Circulat from Mercury Sublimate agrees: What should I say of the sweet Oyle of Antimony, so industriously sought by *Crollius*, and mist, not so faithfully communicated to me by the same freind as other things?

Now as for the Tincture of Sol Philosophical; if it be truly prepared, it must be a done by a just and due Anatomie of Gold: so that first his purest Sulphur, and most highly graduat must be extracted without any Corrosive, and Separate from all its extremities and dregs. Afterwards, the Salt of our Philosophicall Gold, which will appeare white as milk, must not only be extracted, but must also bee brought to a Transparent Serenity, by which afterwards, it may more easily

easily melt like butter in the extract of the sulphur of Gold, and together with it come over the helm. And when these two are thus exalted, then superfused to the residue of their mercury, presently after the Solution made, they will precipitate it to the bottom of the vessell. Hence all the Three viscous principles must be putrified in the philosophers glasse, and going on, from thence be raised again to a new life by their owne proper body and Salt, till they passe into a Regenerat astral fixt and perseverant Essence, which by the Initial Crasis of its three principles may be multiplyed and augmented in the space of a month, both in its virtue and quantity. Thus much briefly, of the Tincture of Sol.

But as for the Philosophers Stone, another way is to be taken, for it admitts (against the common opinion) of a duplicity of preparation, namely, either by Composition of its mineral root Simple with Gold Resolved, the way of *Basil* in his Twelve keyes, or by Conjunction of Gold with the Compounded rootes of the mines, from which line the Stone of fire prepared out of the Mercury of Antimony, and the vitriol of Venus and Mars by their own Sulphur receded es little, or nothing at all. But of the nature of this, I have sayd enough before

from

from which likewise differs not that paraboli-
call Description *de nobili Solis flore*, not
long agoe brought out of the *Archivis* of
some eminent Citty of the Empire, which
delivers the whole processe very freely, al-
though it dazle the Eyes of many pretending
Sophisters. But out of this compound, vari-
ous particular Tinctures may be had, of
which I forbear to speak more now. But fol-
lowing the mineral root Simple of the Uni-
versall Most Universal, we say with
*Basil* in the end of his Memorial Table, that
here there is no need, as we taught in the tinc-
ture of Sol, that Gold should be so much de-
stroyed that it may be Justified in its Ele-
ments, and so the first essence of its root be
sought and brought forth to the light. Nor
is it a necessity, that That in the compounds
should be done: for there are some who by
an Essence Mercuriall, extract the soul of
Gold, the Gold Itself remaining almost in-
tire, by which they exalt their work to such an
excellence, that a knife being perpendicular-
ly let down into that Tincture of their Stone,
and taken up so again, then only wiped with
a little papyr, and that papyr cast upon mol-
ten Gold, although nothing at all seemed
to adhere to the knife; yet only by the odor
of the Tincture, they have converted a

whole ounce of Lead into perfect Gold in all probates, as those have told me that saw it done, whose mindes when as before they were much averse from this study, became afterwards eager pursuers of the Art.——— But (sayes *Basil*) It is every mans part that adheres to this Science, and will be in love with so pretious a thing, to search diligently after the Golden Magnet, (viz. of the Universal most Universal) to know it very well, which he shall find *in unica re sumpta*, in one thing alone and none but that; and its root in one only matter, (wherewith Subtiliated Gold by help of a kindly liquor is to be resolved and with continual fire, and in a furnace Philosophical, to be excited, cherisht & so long decocted, till it passe into a transparent Stone like a Ruby) of which, sayes *Basil*, our potable Gold is made more perfect, than it can of Gold it selfe, which ought first to be made Spiritual, before potable Gold can be prepared out of it, as he has it *Chap.* the first of things Supernatural, & *Chap.* the seventh pag. 93. For this Cærule, or Azutine Spirit which is both in the Saphir and in Luna, the Sulphur and the soul (sayes he) from whence both Gold and Silver enjoy and exercise their vegetall life. Hence *Basilius* in the Repetition of the Great stone pag. 11

Luna

*Luna spiritum spiritui Solis perinde appropriari ait, atque viro fœminam &c*, sayes, The spirit of Luna is appropriated to the spirit of Sol, as a woman to a man, both in the Earth (where metalls are first generated) and then upon it where the metalls are made by Art. Then again, the white Tincture (sayes he) is placed in the Magnetic Form of that one onely thing, in which likewise is found the first ens of Gold. And with words to the same sense, after the rectification of the Lunar Tincture described, together with the preparation of it, he shuts up that Chapter: But if thou doest know (sayes he) the *primum Mobile* of them all (there needs not so much of the circulations of compositions) *quandoquidem opus ex uno perficere potes*, because thou mayst doe thy worke by one. But what this one is, we must seeke in the nature of the Mineral kingdom. But yet, that he might not leave it altogether untoucht upon, and so desert his reader in the mid'st of his course, he everywhere intimates that it is not far from every one of us. For so, in his book of Naturalls chap. the 4th, pag. the 56, he complains that the sons of men doe not observe, but rather contemne that which God has layd before us in nature, in which there is a great secret. To the same sentence, in the end of his Memorial

Table: The true root (sayes he) is vile, and even visibly exposed to the eyes of the vulgar, and yet unknown; and, if not by various proofe premonstrated, it still lyes hid to a man in the Dark. For all the world (as *Bernhard* likewise bears witnesse) looks upon it, sees it, and does not know it. So of the great mystery of the lesser world, toward the end pag. 220. The *Materia prima*, The first matter (sayes he) is manifest before the eyes of the whole world, and yet known to very few, and in all places to be found, to wit Mercurius, Sulphur, & Sal, and Mineral water, or Metallic liquor, *tanquam centrum* a center, *à Formâ suâ separata*, seperated from its form (*the prima materia* or mineral water understand separated) and made up of these three Incipients. But chiefly, in the end of his last chapter *de rebus naturalibus*, *Omnia* (*inquit*) *quæ post Antimonium*, *Vitriolum*, *Sulphur*, *Magnetem*, *præcipuè dotata sunt præaliis affinia its*, *ex quibus Aurum et Argentum principium*, *medium*, *et finem suum sortiuntur &c.* All those things (sayes he) which after Antimony, Vitriol, Sulphur, and the Magnet, are in an eminent manner above others endowed with, and nearer a kin to those principles from which Gold and Silver derive their beginning, middle, and end, together with

true transmutation and alteration particularly; received their virtue, force, and power *ex unare*, from one thing, in which all these are Secretly and Invisibly layd up-till their birth, together with all the metalls: To which he adds: *Qua materia manifesta est coram oculis omnium*: Which matter is manifest before the eyes of all men. But because the virtue, force, and power of It, is buryed very deep, and so unknown to most, it comes about that this Materia is accounted as nothing, and by Ignorance thought and reputed utterly insignificant and unfit, to the purpose of Art.

The name of it (sayes he) is *Hermes*, who carries for his ensigne a Serpent volant, and has to his wife, her who is called *Aphrodita*, that knowes the hearts of all mortalls: and yet all these are but one thing, *Unica Res Unicè & Essentia*, One single only Thing or Essence, which (sayes he) is common in all coasts, known in all places, every one takes it in his hand, and uses it to vile things; the vile he accounts pretious, and rejects the pretious. In sum, sayes he. It is nothing else but Water & Fire, whence Earth with the addiment of Ayr is born, and still preserved. In these he fully setts before the eyes of all men the matter of the Interior Root.

Therefore here, as at the Goal of the Uni-

versal most Universal, we too must stop and make our stand in the mineral kingdom, after the Recount of Universals, and almost all particular Tinctures, of which we have hitherto had any notice. Only one thing I thought good to add for their sakes, who think, There it nothing at all true, or profitable, *extra Universale Universalissimum*, without, or besides the Universal most Universal; and therefore deny that particular Tinctures are to be sought and had, without the compasse of That. To Those indeed I can easily grant, that, the Universal matter had, and rightly known, *posse ex ea certissima pateri particularia*, most certain particulars may be made out of it. But it is not therefore consequent, that in this and the other bough and branch, growing out of the universal Materia, although in the species differing from it, there should be no power of transmutation, which both experience bears witnesse to, and the learned acknowledge, as *Chrysippus Fannian* in his Metamorphosis, & *Aquinas* himself *de Corporibus Supercelestibus et Inferioribus* cap. 4 *et deinceps*. Nor does it follow, Count *Trevisan* in all his life found no particular of any moment, therefore nobody elſe can find one, or that it is falsly affirmed by others. For to say nothing how

Count

Count *Bernhard* sought for the Universal (which certainly is to be found in no Particular extra *Universale*) both what not only *Basilius* has said of the Stone of fire, and of the distinct Tinctures of metalls, and what Others sufficiently refutes him: but also what *Paracelsus* of the Eparica of Sulphur, and Luna converted into Sol by the oile of it: and That which *Korndorferus* relates *de Lapide Schisto*, of the Stone *Schistus*, for an ability to the fixing of Luna, although both in the vulgar Sulphur, and in *Korndorfer's* Schistus, which is a certain very eager sharp salt, even *Basil* himselfe by a mistake denyes any power of transmutation. So on the other side there are some, who, having got some either universal, or particular Tincture, forthwith insolently cry it out, That there is no other Universal, but that of theirs; *Adeò plerique nobis Suffæni sumus omnes*, So apt are we all to hugge ourselves in our own conceits, and ours. But to have pointed at this by the way, is enough for us. May the great and good God grant by his eternall Spirit, in his only begotten Son, consubstantial to him, our Emanuel, that we fix not our hearts on these Terrestrial goods the Mammon of this world, neglecting the celestiall, but that we may seriously look after a better treasure

laid up in heaven, and, apprehending it by Faith, expecting it in certain hope, in a course of unwearied piety joyn'd with love, we may aspire to it, and attain it, through and for Jesus Christ: who with the Father, and the Holy Spirit, is the One only Jehovah, blessed for ever. To whom be the Prayse and Glory to all eternity, Amen.

*Finis Cheiragogiæ Helianiæ, per Adeptum Anonymum.*

---

Ἄντεον

---

# ΑΝΤΡΟΝ ΜΙΤΡΑΣ.

# ZOROASTER'S CAVE.

## OR,

## The Philosopher's Intellectuall Echo to One another from their *CELLS.*

---

### Of Mercurie and Sulphur.

*ECHO Prima.*

DRy water from the Philosophers Clouds! Look for it, and be sure to have it, for it is the key to inaccessibles, and those locks that otherwise would keep thee out. *Chorus omnium.*

It is a middle nature between fixt, and not fixt, and partakes of a Sulphur Azurine. *Isaacus Flander, & Gymnosophistæ apud Philostratum.*

It is a Raw, Cooling, Feminine fire, and expects its Impregnation from a Masculine, Solar Sulphur. *Aristot.* *Arabs.* It is the only compleat Angell to the Infern, or Bottom of

of the earth, where all the Treasures are hid. Μόνος ἐς ἀθάνατον τε βίον καὶ Ἄργυφον ἦτορ. Apollo apud Homerum in Hymno ad Mercurium.

All that are conversant in this Art, learn from Experience, and all good Authors, That the true matter and subject of this stone, has Gold and Silver in potentiality, and Argent vive naturally, or actually. Which Gold and Silver are much better than those men commonly see and handle, because these are alive and can increase; the other dead: And if this could not be effected, the matter would never be brought to its perfection, which this art promises; which is indeed so efficacious as to perfect Imperfect metalls. But this same invisible Gold or Silver, which by this Magistery is exalted to so sublime a degree, cannot communicate its perfection to imperfect metalls, without the help and service of vulgar Gold and Silver. *Adeptus Anonymus apud Combachium.*

The Sun and the Moon must be in Conjunction that they may absolve perfect generation. *Arnoldus Villanovanus in flore florum.* No corruption, that is, no mutation or passage of one form into another can be made, without the mediation of Putrefaction, (which is the sole mean and way to Generation) nor any putrefaction be had, without some Mercury, or Argent vive, which is the special

special delator, or conductor of the vegetant faculty, called by Philosophers, The viridity of Nature.

*Anonymus Adepti-Sal, Lumen, et Spiritus Universi.* Minerals have their Roots in the Ayre, their Heads & Tops in the earth. Our Mercury is Aereal; look for it therefore in the Ayre, and in the Earth. *Calid Ægyptius.* It is the potentiall vapor of metals. *Ægidius de Vadis.*

Our Stone is the conjunction of *Sol* and *Luna*, till Sol has drawne the substance of *Luna* to his Nature and colour. *Lullii* Codicillus. And this is done by the inward fire, or sulphur of the stone. *Id. in ibidem.*

Minerals made of living Mercury, and living Sulphur, are to be chosen; worke with them sweetly, not swiftly with precipitance. *Dastinus*-pag 56.

The thing that works perfection in metalls is the substance of Argent vive and Sulphur proportionally mixt, by long and temperate Decoction inspissate and fixt in a Wombe of clean earth; with conservation of his radicall not corrumpent humidity, wrought up to a solid substance, with due ignition fusible, and under the hammer Extensible. *Geber, de Investig: cap.* 2. Those that know the Mercury and Sulphur of the Philosophers: know that they are made of pure Gold and the finest *Luna*, and Argent vive, which are dayly seen, and lookt upon, from which

our

our Argent vive is elicited. *Bernardus de Granpag.* 1. *Manuscr. vetustiss:*

Our Stone is the potentiall vapor of Metal, and how to get this, thou must be very carefull and wary.

*Ægidius de Vadis*

Our Water is a lustral, or expiating essence, and the cause efficient of the clarity of the whole body, and med'cine. Two things it works in the earth: It washes it, It tinges it: As it washes, it is Water; as it tinges, it is Ayre. *Ludus puerorum.* The ancients call'd our Argent vive *Aqua Sicca*, Dry water,

*Tauladan.*

It is apparent, what that Argent vive is that *Geber* points at, in his Summa to be taken, namely, the Cleane substance of fixt Mercury, shut up in Sol and Luna.

*Idem, pag, 193.*

Argent vive in its first root is compounded of white earth, subtile, and sulphureous strongly mingled with a bright and clear water, united with such an union, *per minima*, till the moyst be tempered with the drie, and the drie with the moyst equally into one Intimate substance, that will not rest on a plain Surface, nor adhere to the Tangent because of its Siccity, which has altered and cohibited the Aqueity in it. But it is homogeneous

geneous in its nature: for it either remains all in the fire, and fixt; or elſe, all flyes away in fume; becauſe it is Incombuſtible, and Aereal. And this is a ſigne of perfection. *Richardus Anglicus Philoſoph.*

*Vetuſtus.*

*Mercurius crudus*, Mercury crude, diſſolves bodyes, and reduces them to their Materia prima: but the *Mercurius corporum* the Mercurie of Bodyes cannot do it. *Holcot Anglus.* The Mercury of the Philoſophers is compounded of Mercury Crude and the Mercury of Bodyes, by an Union Intimate and Inſeperable, as there is in Simple water mixt with Simplewater. *Libanius Gallus, apud Trithemium*

By a Lucid Key he opened ſecret places, otherwiſe inacceſſible, and within was great ſtore of Siver and Gold.

Ἀδύτους ἀνέωγε λαβὼν κλειδὶα φαεινὴν
Πολλὸς δὲ χρυσὸς τε καὶ Ἄργυρος ἔνδον ἐκείτο.

*Mercurius Antiquorum apud Homerum.*

The

## The Names of the Materia to the Magical practice.

### Echo II.

WHen our materialls are Amalgamated, that Amalgam, to conceale it from the unworthy, is call'd by Philosophers our Venus, our Gold, The earth of Magnesia, the whole Compound. *Jodocus Greverius pag.* 21. I tell thee that our Semen is the true Salamander, conceived by fire, nursed by fire, and perfected by fire.

*Idem pag.* 36.

The matter which we need to our worke, is not the Hyle, or the Chaos, but the *Materia prima propinqua*, The first matter in a propinquity, that is, the second; which in animals is Sperm, in vegetals *Seed*, in minerals Sulphur, and Argent vive. *Ripleus Anglus. Sendivogius Polonus.*

Sulphur perfectly clarified and dealbate, Philosophers call Their foliated Earth. *Vogelius manuscriptus.* The work yet Crud is call'd our Argent vive, water permanent, Our Lead, Our Saturn, the spittle of Luna, our Jupiter. When better decocted, then it is Argent, then Magnesia, and white Sulphur. When it is Red, it's call'd Auripigment, Gorall, Gold,

Fermen-

Ferment, a Stone, a Lucid Water of celestiall colour. *Adeptus Anonymus, Desiderabile &c.*

*Magnesia* is That whole mixture from whence is drawn our humidity call'd Argent vive. *Ludus puerorum. p:* 136. The Dragon is the Sulphur that is Extracted from the Bodyes by the Magistery. *Nich: Flamellus Annot. in Democritum.*

The liquor of Lunary, the vegetable Mercury, the quintessence, and water Ardent, are all one thing. With our liquor of Lunary, known but to few, is our Solution made, and our potable Gold; but without it, not at all. *Rosarium Philosoph: p:* 173.

Trouble not yourselves about the diversity of names, and the regiment of the work; for if we would make Sol, we must take Sol, if Luna, Luna for our Ferment.

*Dastinus pag:* 30.

Our Black Materia dealbated is called the Terra Foliata, Ashes of Ashes, ferment of ferment, and white Sulphur enduring the fire: and yet without Ferment neither Sol nor Luna will come forth, but somwhat that's as good as nothing.

*Lib: duorum verborum: p.* 47.

Our Stone in the beginning is called water; when the body is dissolved, Ayre, or Wind; when it tends to consolidation, then it is named

named Earth, and when it is perfect and fixt, it is called Fire. *Dominus Vobiscum. p.* 54.

Argent Vive is called Wind, that is, Aereal Argent Vive, the strongest vinegar, poyson Tingent, Virgins Milk, Burning fire, burning worse than the fire of Hell.

*Incertus Author.*

The Sone is called Adrop, that is Saturnus; because, as Saturn is the chiefest of the Planets; So our mercuriall Saturnine Stone, is the highest and most pretious of Stones.

*Saturninus.*

Our compound is called by Philosophers White Earth when it is white; and Red when it is Red. *Scotus de Bufone:*

When our limous earth is whitened, we call it yharit, that is, Silver; and when it is made red we call it Temeinchum, that is, Gold: And it is whitenesse that tinges Venus and makes it Yharit, and that rednesse that tinges Yharit, and makes it Temeinchum, that is, Gold.

*Calid Egyptius, Philosophus nobilis*

Our matter is call'd the elementall Stone, because the four elements are extracted from it: The mineral Stone, because it is made only of mineralls: The vegerable Stone, because it is nourisht and augmented, which are the properties of the vegetative Soul: The Animal Stone, because it is refresht with

sw

sweet odors, and corrupted with stinking.

*Scotus de Bufone.*

Our Stone is called Adrop, that is, Saturn.

*Speculum Arnaldi.*

Our Stone after its putrefaction is called Magnesia, and in the putrefaction it is called Saturnus, *Idem ibidem.* All the metalls when they are prepared by Art, then they are call'd Sol, Luna, Mercurius &c. For before they were onely Gold, Silver, and Quicksilver. *Marcilius Ficinus.* The Incombustible Grain of metalls, is their radicall humidity, and is as a certain Seed of Sol, and Luna, which nature has inserted to them, that upon opportunity they may be Excocted to Sol and Luna by Nature in a long, by Art in a very short Time. *Vogelius.*

*Azot* is a fift Essence, a body of itself Subsistent, differing from all the Elements, and all the Elementals both in Matter and Form, Nature and Virtue, having nothing of the Corruptible: and it is called a fift Essence because it is Extracted from four, and has in it no Elemental motion, as other Elemental bodyes, Tinging and purifying metallic bodyes by its Colour, and keeping from Corruption all other Bodyes that are joyn'd with it.

*Incertus Author.*

*Terra Alba*, White Earth, White Sulphur,

White Fume, Auripigment, Magnesia, and Ethel, signifie the same, in this Art. *Tertia Synodus Pythagorica Manuscripta.*

*No way but one to the Sulphur of Nature.*

Echo III.

*Nemo habet in Sulphure nisi Unum Iter.*

No road but one to find the quick Sulphur. *David Arabs.*

Thou needest but one thing, namely Water, and one operation, to wit Decoction, to White and Red; in one vessell, understand of one kind.

*Alphid Arabs.*

Although the wise men have varied names, and perplext their sayings, yet they allwayes would have us think but of One Thing; one Disposition, one Way. The Wisemen know this one thing; and, that it is one, they have often proved,

*Morienus Eremita Hierosolymitanus.*

In a multiplicity of things our art is not perfected. For it is one stone, one medicine, in which consists the whole magistery: to which we add nothing extraneous, nor take away any thing; but only, in our preparation that, that is superfluous.

*Idem Eremita.*

White and Red proceed from Thesam

Roo

Root without any other Kind intervenient. For it dissolves, and conjoyns It selfe, makes it selfe Black and Citrine, white and red, espouses It selfe, conceives, brings forth, and does all to the perfect end.

*Rhasis Arabs. Et Idem Haly.*

If you Govern Our Brasse, Our Venus, with Our Water, then you shall find all that is said; otherwise, you doe nothing.

*Turba Philosoph.*

There is noway for the Rectifying of Bodies intirely and compleately without our Tincture, which is a Clean Seed, and has upon it the blessing of multiplication from Heaven.

*Aurora.*

Our water Gilded with Solar Sulphur is the Secret of the *Aegyptians*, *Chaldeans*, *Arabians*, *Persians*, and *Greeks*. *Hallelujah per Anonymum.*

## *The Number of the Components of the Magical Stone.*

## ECHO. IV.

OF Sol and Luna thou mayst make the perfect medcin without Separation of the Elements, without labour, without fear, without danger; they need a long

time, but they are safe. *Isaacus Hollandr. lib. 2. mineral.*

The Ancients labour'd in the Almagamation of Sol & Luna, which is indeed the most perfect worke, and the Care little. *Idem ibidem.*

Mercury alone perfects the works, in it we find all that we need, to it we adde nothing extraneous. Sol and Luna are not Extraneous to one another, because they in the beginning of the work are reduced into their first Nature (that is, Mercury), therefore from It they took their beginning.

*Divus Thom: Aquinas cap 3.*

Wherefore I counsell you my friends, that you work not on any thing but Sol and Luna, reducing them into their first matter, that is, Our Sulphur and Argent vive. *Lullii Codicillus.*

Of Sol vulgar, & Luna vulgar, both Solute there is a preparation of Mercury vulgar. Of those Three without any other Species, the Physic-Stone is generated, and of no other can it be made by the Wit of Nature. *Incertus. Incipiens. Desiderabile.*

The difference betwixt the Solar and the Lunar Tincture is This: The Solar contains Solar Sulphur; The Lunar, Lunar Sulphur, *Albertus Magnus.*

The Stone is one: Yet This one, is not one in Number, but in kind. *Scala*

*Scala Philoseph.*

Rebis is the first part of the work; Elixir the Second; Tincture the Third; and Medicin the fourth. Therefore it appears, That to Azoth Elixir is required, because Elixir in this work precedes Azoth; For from Elixir, Azoth is extracted. But Azoth is that which is extracted by our Mercury from the bodyes dissolved; and That is counted the Maturer, *Desiderabile.* 169.

Elixir is no other then the body resolved into Mercurial Water, after which resolution Azoth is extracted out of it, that is, a Spirituous Animated Essence. *Idem.*

In one Thing for speices, and Two Individuals It consists and is perfected, first to White, then to Red, finally by increasing the the fire. *Petrus Valentia.*

In the first Regimen, set the Crude and pure Elements upon an Easie fire, that they may be mingled and joyn'd together; govern them so that they may be desiccate, or dried; and all be black; from which blackness an Occult Whiteness is drawn, & afterwards a Redness by decoction. And when it is in the perfect White, it is in Dust Impalpable.

*Zininus. p. 68.*

The Generation of Metalls and the Philosophers stone is to conjoyn proper principles; videlicet, Man with Woman, Active

with Passive, Sulpher with Mercury, that so Generation may ensue Corruption. Argent Vive is the Recipient of the Form, and Gold the very Philosophers Stone.

*Saturninus, pag. 71.*

The whole work consists in Sol, Luna, and Mercury. *Tersin. pagin.* 103. Gold and Silver are Metalls, out of which the Golden and Silver Elixirs are made.

*Tanladan Pag.* 284.

Tinge with Gold, and Silver: because Gold gives the Golden; and Silver, the Silver Nature and Colour.

*Richardus Anglicus.*

It is necessary that the Stone before it be made Elixir, be extracted from the Nature of Two bodyes, *Monachus.* The fire ought to be very soft, till the Spirit be separated from the Body, ascending into black clouds above the body: By a Spirit Crude, a Spirit Digested is Extracted from the body dissolved.

*Idem pag.* 167.

Take the Stone Suspended upon the Sea, his name is *Victor*; with him slay the living, and enliven the slain; for in his power are Death, and Life.

*Incognitus qui incipit Examplum Scientiæ.*

Our Mercury is drawn from the Calx of Metalls by putrefaction, till the Compound

put

put off one nature, and put on another. And so by such Operations, is made the Mercury of the Philosophers.

*Jacobus de Sancto Saturnino.*

## *The Operations of Art in her Ministery and Attendance to Nature.*

### ECHO. V.

NAture begins all her Actions from Seperation. Mortification is the first step to Separation, and the only way to that End: for, as long as Bodies remain in their old Origin, Separation without putrefaction, or mortification, cannot reach them.

*Anonymus Adeptus.*

Amalgama, which is the first Work, is made with one of Sol, and four of Mercury. And this beginning of the Work the Philosophers have called by many names, Our *Venus*, Our Gold, The Earth of Magnesia, The whole Compound. *Jodocus Greverius.*

In the first Decoction, when thou art blacking, there will rise from the Earth a certain humidity of Argent vive like a Cloud, and will stick to the upper part of thy vacant Oval by its sides, which thou must let alone untouch't. *Idem.*

Blackness like that of the blackest Coal, is the Secret of True Dissolution. *Raym. Lullius in Clavicula.*

Turne thy clouds into raine to water thy Earth, and make it fruitful. This Reduction of clouds into raine, is called by some *Cauda Draconis*; The Dragons Taile: and others say, that new Mercury is to be added. *Idem Gregorius. pag. 22.*

The bodyes are first to be Subtiliated by Dissolution, which is the first Degree of the Work. And this Dissolution is nothing else, but that bodyes be return'd into Mercury and Sulphur from whence they took their Original. But no other body can be resolved into Mercury, but a Metallic, consisting of Mercury and Sulphur.

The Spirit of Metalls is part of Our Stone; and That we must evacuate from the bodys of metalls: namely from the two perfect by putrefaction, division of Elements, and their fixation. *Raym. Lullius.*

When the matter Ascends by Wind, that is, by fume, the Philosophers call it Sublimation: when it is cast into the bottom of the vessel, and Converted into Water, they call it Solution, or Distillation: When the Earth is Inspissate, they say it is Corruption: and when it begins to change from black, they call it Ablution. Extraction of Water from the Earth, and turning it on the Earth again, till the Earth putrefie, and be cleare again, is the Summe of our magistery. And

when

when the Philoſophers ſaw their Water diminiſhed, and their Earth increaſed, they called it Ceration; Then, when all became Earth, they called their Work Congelation; and when White, Calcination. *Monachus. ex manuſcripto vetuſtiſs.* Diſſolution begets blackneſſe, Reduction Whiteneſſe, Fixion Citrinity, Inceration Redneſſe. Blackneſſe is the Earth, Whiteneſſe the Water, Citrinity the Ayre, Redneſſe the fire, *Anonymus.*

Solution turnes the Stone into its Materia prima, that is, into Water: Ablution into Ayre: Conjunction into fire: Fixion into Earth Spiritual and Tingent. *Scala Philoſoph.*

Putrefaction is made by a moſt Gentle fire hot and moyſt, and no other, ſo that nothing Aſcend. Deſponſation and Conception is made by a kind putridneſſe in the Bottom of the veſſell. *Roſarium pag.* 198. Burn with Water, waſh with Fire,

*Idem ibidem.*

Labour not to make thy Mercury Diaphan that is, into a cleare, Tranſparent Water; for ſo it is too highly Inflamed, and Irreſtrinctible, and will never be fixt, never congealed. *Aureola.*

When we Diſſolve, without any Intervall, we Calcine, Sublime, Seperate, & Compound and between Solution, and Compoſition

of

of the body and Spirit, there intervenes no space of Time.

*Alphid Arabs.*

*The Watering of Pegasus at his own Fountain; and of his Other food out of the Ayre and Earth.*

## ECHO. VI.

With the Water of Paradise bedew the Earth now clarified, and that Water will again Ascend to heaven, and Descend againe to the Earth to make it fertil, and bring forth White, Citrine, and Flamye Red flowers. *Isaac Flander.*

Cibation is the Nutrition of our Materia Sicca with milk and meate, both moderately given, till it be brought to the third order. *Ripleus Aglus.*

Our Great businesse is to make the Body a spirit, and the Spirit a body. But it is True, That if the Summe of the volatil exceed and Subdue the Summe of the fixt, it will finally be turned into a Spiritual body White or Red,

*Rosarius Minor.*

The Earth does not Germinate without frequent Irrigation, nor receive Irrigation without Deliccation. Therefore at every

Turn after desiccation powre Water on it temperatly, neither too much, nor too little. If too much, it will be a Sea of Conturbation. If too little, all is burnt to a light Cindar.

*Dauſtricus, pag. 25.*

Our divine Water, the Spume of Silver mingled with Magneſia, rids away the Darke Umbra of the body, *Democritus Apud Flamellum*. The Dragon born in Darkneſſe, is fed with his owne Mercury, ſubmerged in it and then a little dealbated by it.

Keep a ſoft fire, till there be patience betwen Water and Fire, and till the Spirit and Body become one.

*Monachus, pag. 14.*

See that thou water it temperatly: for if it abound, it will be a Sea; and if there want, a Combuſtion will be made.

*Deſiderabile.*

As in this work in its firſt Compoſition, nothing that is extraneous to its Nature enters: ſo neither does any thing Multiply it, that is not of its firſt Diſpoſition.

*Treviſanus.*

The Magiſtery of the Philoſophers does not need a Commiſtion of any extraneous thing; but out of the proper ſeed metallic caſt into Philoſophicall earth prepared, it produces a Stone infinitely multiplicable, if it be nouriſht with its owne menſtruum, or humor

humor Connatural, and be excited by the heat of the Philosophers Sun from its Potentia into Act.

*Theobaldus Hoghelandus.*

Take the quantity, know the weight of it, and add to it as much of the humidity as it can drink; of which humidity, we have not the pondus determinate. *Calid Ægyptius.* The Time of every Imbibition to its Exsiccation is Twenty or Thirty Natural dayes.

*Clangor Buccinæ.*

## IGNIS MAGORUM.

*The Philosophers Fire.*

### ECHO VII.

Our fire is Mineral, Equall, Continuall. it vapors not unlesse excited too much, it partakes of Sulphur, it is taken from some other Thing than the Materia, it breaks down all before it, Dissolves, Congeales, and Calcines: That Fire, with a Fire Remisse, perfects the whole work, and makes all the right Sublimations.

*Pontanus pag. 75. uti et in Epistola.*

The Fire against Nature must torment the bodyes, That is the Dragon burning violently, like fire of hell, *Ripleus.* All along, the fire must be gentle till the Water be congealed in Whiteneſſe. A stronger heat given, the Mercury

Mercury flyes the fire by reason of its Frigidie. Therefore keep thy fire soft, till thou hast a white Congelation. *Benedictus.*

By a Temperate fire a little quantity of the Drie Desiccates the moyst, and this by little and little, and not suddainly. And by how much the Stone has more of the Ablution, so much the more Intense is the whiteesse. *Scotus de Bufone.*

The fire of the first Degree, that is of Solution, and Putrefaction, ought to be so weak, that Nothing Ascend of the Nature to be Sublimed, and so a gentle fire gives Mercury Ingresse into the body, when with strong one all is destroyed.

*Saturninus pag.71.*

The heat *Dealbant* must not be too much, else all is gone. But understand this of the first White after Nutrition, *Anonym.* Make thy Contritions with fire, not with thy hands. *Argent vive* is fierie, and burns the bodyes more then fire; whatever Metallic body is joyned to it, it slayes it and brings it down to dust.

*Synodus Pythagorica.*

Although we alwayes speak of Slowre, yet in earnest we think, that in the Government of the work, by little and little, and at Turnes, the fire to the End, is to be

Aug-

Augmented. *Bacho. Spec. Alchym. cap.*

There are onely Two fires found in the books of the Philosophers: The one dry, the other moyst: The Dry is the Elemental. The moyst is Mercury. *Alanus Niger.*

As oft as occasion shall require, heat and cool, moysten and desiccate thy Earth, and there is no Error. So oft as thy vessels are broke, thy matter must cool, to be reposed in a like vessell, and put again to the fire. *Greverius Sacerdos.*

*The Philosophers vessel; The Cone, or Oval; The Colours of the Chao's; Transform, and Critical.*

## ECHO. VIII.

THE vessel must be Glasse, and Round, with a long Neck, firmly Sealed on the Top, and is to be Enclosed with another Vessel, that the heat enter not the matter immediately; and so the Digestion is in a Triple vessel. *Liber Trium Verborum, pag.* 49.

Put thy *Amalgam* carefully into a Glasse vessel of such a capacity, that thy Earth that is sown and harrowed, may take up only the Third part of it, the other two lest vacant. Close up the orifice with the wisest Lute. *Jodoc. Grever.*

Se

Vas philos. est aqua eorum (mercurius)



Set one halfe of the round of the Vessel into Ashes, the other beate above, that thou mayst look at pleasure upon the work.

*Alanus.*

The vessels are Glasse, wide below, terminating in an Acute, like the figure called a Cone. *Vagelius.*

Think not That the Philosophers lye when they say, The whole Magistery is perfected, in one only vessel: when thou hearest them say so, think presently of the Species of the vessel, not of the Individual, and thou hast found the Truth. *Greverius.*

We need but one Vessel, one Furnace, one Disposition; which is to be understood, After the preparation of the first Stone.

*Flamellus in Democritum.*

Our vessel is a Glasse, firmely shut, round bellied, of a neck strict and long, halfe a foot, or thereabout. This vessel is called an Egge; a Sublimatory, a Spheat, a Sepulchet, a Cucurbit, *&c.*

*Laurentius ventura Italus.*

Put thy matter into a Glasse-vessel Round and strong, the Orifice strait, and sealed that it cannot expire the least fume.

*Scotus de Bufone.*

Istud est Vas hermetis, quod stolti vocaverunt, The
vt non est vas nigromanticum sed est Mens
tua Iquis tui. (M. Prac.)

*The Colours.*

When the matter has stood for the space of forty dayes in a moderate heat, there will begin to appear above, a blackness like to pitch, which is the *Caput Corvi* of the Philosophers, and the wise men's Mercury.

*Alanus.*

Blackness once seen, thou mayst be sure a True Conjunction of the principles is made.

Before the clear Splendent colour comes, all the Colours in the world will appear and disappear: then thou shalt see an admirable whiteness, that it will seem to thee the True whiteness, and yet it is not so. Before the True whiteness comes, thou shalt see all about in the margin of the Glass as it were Oriental pearls, in the matter of the Stone, glittering like the Eyes of fishes, and when thou seest the Matter white as Snow, and shining like orientall gemms, The white stone is then perfect. Let it cool of Itself.

*Isaacus Flander.*

The Colours are only Three, the others that come are called the middle Colours, that vanish away: But the Black, White, and Red, are Eminent and lasting Scenes.

*Trithemius.*

When in the work blackness appears, know

know that thou hast found the right way of working. Then rejoyce, for God has given thee a very Great and pretious Gift.

*Phœnix. pag. 71.*

*In horâ Conjunctionis mirabilia maxima apparent. Nam omnes Colores quotquot Excogitari possunt*, &c. In the hour of Conjunction wonderfull things present themselves apparent to us. For all the Colours that can be Imagined, appear in the work; and the Imperfect body is colour'd with a firm Coloration, by mediation of the Ferment.

*Arnaldus in Flore Florum.*

*The Time to perfect the physick-work.*

## ECHO. IX.

This work cannot be perfected in a little space of Time; therefore the Artist must be patient. *Greverius.*

The shortest Time of the preparation is the Circuit and Revolution of the Greater luminary. For the Stone must be kept in the fire, till it cannot any more be changed from one nature to another, from one Colour to another, but become like the Reddest blood running like wax in the fire, and yet diminishing nothing at all. *Laurentius Ventura, Italus.*

We take a year for our Expectation; for our Calx, in lesse Time, cannot be made. *Ripleus.*

The Philosophers seeing a sort of whiteness come, after a long Time, of the Colour of Ashes, called it Incineration, or Dealbation.

*Idem cap* 112.

In purification there cannot be a determinated Time, but in ninety dayes the Red work is completed.

Variation of Times happens from the quantity of the med'cin, and according to the Industry of the Artist.

*Monach. pag.* 17.

After the first fifty dayes, the *Caput Corvi* shows it self; from thence in an hundred and fifty the Dove is made; and in another hundred and fifty, the Red is wrought. Till you come up to whiteness, use a Gentle fire.

*Saturnius.*

When it has stood under an Eclipse for five months, and the Darkness recedes, the light supervening, Encrease your fire.

*Scala philos. Ripleus etiam.*

The Time for perfection of *Elixir* is at least one year.

*Rosarius. pag.* 179.

Be patient in extracting thy Tincture; for haste is the first Error of Art, and burns all.

*Anonymus.*

In forty dayes and nights, after the True purification of the Stone, the work to White is complear: because in the purification there

there cannot be a Set time; but in ninety dayes and nights, the work to the Red is perfected.

*Roſarium Vetuſtum.*

The firſt Decoction has no certain Time and indeed is ſomewhat Tædious: yet waite upon it, and Expect it with joy. Many have periſht with haſte and affected with Tediouſnes given over all. *Phœnix. Liber pretioſiſſimus.*

*The Fermentation of The Stone.*

## ECHO. X.

FErment is made after the *Ortus*, or Birth of the Infant. And *Ferment* is nothing but meat Diſpoſed to a Convertibility into the Eſſence of the Infant, that all may be made of one nature. This fermentation Cibal, ought to be *de ſuâ propriâ naturâ* of the Infant's own nature, and aſſimilated to it; elſe there will be no Incorporation, no converſion into Sulphur.

*Lullius in Codicil.*

*Ferment* muſt not be of this or that, but of Sol or Luna only: For we look for nothing but that the Stone be turned into his like and from them is the whole Temperament: nor is it Ferment before the Bodyes be turned into their firſt matter.

*Vogelius pag.* 10.

In fermentation ſee that the Summe of the

volatil do not exceed the Summe of the fixt: otherwise the Sponsal Ligament of the body would be put to flight. But if a little of the Sulphur be cast upon much of the body, so that it has the dominion over it, it soon converts it into Dust; the Colour whereof is as the Colour of the body, one ounce of the Dust four of the Body.

*Anonymus Incipiens Desiderabile.*

Know that there is no Ferment, but Sol & Luna.

*Arnaldus in Flore Florum.*

Fermentation is the Animation of the Stone. *Clauger. pag. 46.*

*Of the nature of both, and the mutation of their substance.*

He that is able to turne the Soul to a Body, and the Body to a Soul, and mingle with it Subtile Spirits, is able to Tinge every Body.

*Calid Egyptius.*

*The Multiplication, and Projection of the Tincture.*

## ECHO. XI.

IT is impossible to multiply the central salt without Gold, But the Sons of Art only know the True seed of Metalls.

*Novum lumen Chymicum.*

Multiplication is either Virtual; Such as is made

made by Alteration, by Dissolving and Congealing; or Quantitative, by Apposition of new Matter.

*Scotus de Bufone.*

The Quantitative is Nothing else but the Augmentation of the Tincture from one pondus ad infinitum: So that the Worke is never again to be begunne, and this Without the Diminution of its force. *Incertus.*

*Projection upon Metalls.*

No Projection of the Red stone but upon Luna.

*Isaac Flander.*

If thou would'st make Projection upon Jupiter, melt it in a Crucible, and put to one pound of Jupiter one ounce of pure Luna, and melt them together; then cast on it thy White Tincture, and the Jupiter animation of the Stone. *Clang:*

If Thou put to It but Little of Ferment thou shalt have but little Tincture. *Dastinus pag.* 30.

When the stone is liquefied by Decoction, it must then be Coagulated, But this Coagulation is made with Ferment, or with its owne body, which is the same thing.

When the Anima Candida is perfectly risen, the Artist must joyn it, the same moment, with its body: For the Anima without its body cannot be held. But such an Union must be made by mediation of the Spirit:

becauſe the Anima cannot have life in the body nor perſeverance in it, but by the Spirit: And ſuch an Union and Conjunction is the end of the Work. The Soul muſt be joyned with the Firſt body whence it was, and with no other; which if thou doſt not, thou ſhalt faile of thy purpoſe, as many Ignorants have done who knew not this Secret

*Margarita Novella.*

Spirits are fugitive, untill ſuch Time as bodyes are joyned with them, and help them to fight againſt the fire: and yet thoſe parts agree but little, unleſs with good Operation, and Continued labour: becauſe the nature of the Anima is Tendent Upwards, where the Centre of the Anima is. And who is he of thoſe that have tryed, that was able to Conjoyne Two Things that are Diverſe, whoſe Centers too are Divers? unleſs after the Converſion ſhall be tranſmuted into True Luna, leſs or more, according to the Spirituality of the ſtone? And if thou would'ſt Work with thy Red Stone, project it upon Luna Molten, and thou ſhalt finde the pureſt Sol.

Caſt thy medicin upon thy Ferment, then it is frangible as Glaſſe. Take that frangible maſſe, and caſt it upon metals firſt clear'd, and thou ſhalt have metal of proofe,

*Ripleus Angius.*

This Secret thou muſt not be Ignorant of,

That,

That our Red man, and his wife do not Tinge till they are Tinged. *Evoaldus.*

Would any man by the Physic Stone turn lead into Gold or Silver? Then he must first mingle with it the Substance of Lead, that both may become one Thing; In the same way he must proceed with Tin, and Copper. *Idem. pagin.* 123.

*The Virtues of the Great Elixir, or Astral medicin.*

## ECHO XII.

THIS Chymic-powder, whether you call it the Philosophers stone or fusile salt; Sulphur, Elixir, or potable Gold, has in it a wonderfull power over the Three Divisions of nature, the Animal, Vegetal, and Mineral Kinds. Thus first on the Animal: Every Animal, brute, or man, it brings to Sanity from every diseate within, or without, all defections from natural Symmetry are reduced by it to Temperament, because there is in it a perfect Æquation of Elements separate from their dreggs, and all Sulphurous Adustions. On the Vegetal; It acts wonderfully by Exciting their Genital power in their seasons, or out of them, to a most florid vegetation. In the mineral; Every Imperfect metallic body, Lead, Tin, Copper, common Argent vive, it transformes to Silver, or

Gold better then the natural in every probat, Pretious Stones too; the Emerald, the Carbuncle, the Anthrax, or Rubie, Chrysopraſe, Adamant, Chryſolite, and many others, are made by it. *Rob. Vallenſis.*

By long Inquiſition, Labour, and certain Experience, we have found one medicin; by which, that which is hard may be made ſoft, and that which is ſoft may be made hard, that which is fugitive be fixt, that which is foul and dark, be Illuſtrated with a wonderfull ſplendor. *Geber Arabs.*

Wrincles of the face, every litura or ſpot, gray haires, it takes away, and keeps us in perpetual youth, and cheerfulneſſe. *Clangor.*

The Cryſtallin Lamen cures the moſt Diſeaſes; the Red Elixir all; makes a man grow young like the Eagle, and has produced the lives of ſome to above five hundred years. *Geber.*

*Arteph* the Jew when he wrote his book, affirmes he had lived a thouſand and five and twenty years.

*Rogerius Bacho de Artis mirabili poteſtate.*

By its Ethereal, humid, oleous fire, it gives us youth; by its Tincture, it transforms the Imperfect, to the perfect Mines; makes various ſorts of pretious ſtones, with the moſt pretious malleable Glaſſe.

*Chara Sacerdotum, Et Chorus Omnium.*

The

*The way to attain to this Sacred Science.*

## ECHO. XIII.

FEar God, you that look after this Sacred Skill: For that which you seek is not a small Thing, but the Treasure of Treasures, the Gift of God, most Excellent, and Admirable. *Bacaser in Synod. Pythag.*

He that is Idle and Negligent in the Reading of books, shall never be prompt in the preparation of Things: for one book opens another, one speech explicates another; and that which in one is Incompleat, in another is compleated. And how can he that refuses the Theorie, apply himself to the regular practice? *Arnaldus in Rosario.*

Follow it with the Instance of labour, but first exercise thyself in a diuturnity of Intense Imagination: for so thou mayst find the compleat Elixir; but without that, never at all.

*Idem lib. 2 Rosar.*

Serious Study (our Doctors say) removes Ignorance, and brings the human Intellect up to the knowledge of Every Thing.

*Richardus Anglicus.*

Think not to find out our profound sense by the sound of the letter: for he that takes the sound of the words, and has not the hidden sense too, shall lose his Labour, and his Cost. *Aurora.*

If thou canst Resolve even the least of our Say-

Sayings, the Greateſt cannot be hid from thee. *Aurora Conſurgens prolog.*

All wiſdome is from God, and was always with him from eternity. Whoſoever therfore loves wiſdome, let him ſeek it, and begge it from him: for he is the Altitude and profundity of all Science, the Treaſure of all wiſedome; becauſe from him, in him, and by him all things are, and without his will nothing can be: To whom be glory for evermore.

*Albertus magnus de Alchymia.*

It is impoſſible that This ſhould be known unleſs it be known from God, or from a maſter. *Roſarium Philoſoph: pag:* 230

The Artiſt muſt be prudent, and of a witt naturally ſubtile, & profound, and excellent in the Ability to Judge. He muſt be learned likwiſe; that what his wit reaches not to, that may be ſupplied by his learning: For whoſoever aſpires to this Science, and is not a philoſopher, is a fool. He muſt be Induſtrious, Laborious, and of a Conſtant mind; not precipitant; but very patient: For all haſtineſs (ſaies our *Geber*) is from the Devill. He muſt be at his owne election, and free; not held by other buſineſses and cares.

He muſt have money enough for his practice, and booksenough for his ſtudy. *Theobald Hogheland.*

And above all he muſt be jealous over the Secret, and keep it ſeverely to himſelfe. *Idem Hogheland.*

I adjure thee by the living God, whoſoever thou art that haſt this book in thy hands, that thou offer it not to any of the Unworthy; ſuch as are Fools, Tyrants, Oppreſſors, Covetous, Proud perſons, Adulterers, oft Amorato's, or ſuch whoſe belly is their God. Place thy hope in the Lord God, work in his feare to the good of man, expecting the bleſſing from above. *Jodoc: Greuer. initio Lib.*

Thou who haſt this book, hide it in thy boſome, diſcover it to none, offer it not to impious hands: for it fully containes in it, the very *Secretum Secretorum* of the Philoſophers. Such a pretious Jewel as This, is not to be caſt before Swine. Therefore thou that haſt the book, lay thy hand upon thy mouth, that deſervedly thou mayſt be ſaid to be, and be, of the Number of the Ancient Magi.

*Arnaldus in Roſario. lib 2. cap. 32.*

---

FINIS *Amri.*

MI - 1990

# JOHN PONTANUS UPON The mineral Fire; and the Great Elixir, commonly call'd The Philosophers STONE.

I *John Pontan* have travel'd over many Regions, That I might learn something that was certain concerning the Philosophers stone; and, compassing almost the whole World, met with none but Impostors, false Deceivers, and no Philosophers: But studying alwayes, doubting much, and casting every way, at length I found the Truth: But when I knew the matter, I erred two hundred Times before I found the True Matter, which the operation, and practice upon it. First, I fell to putrefie the matter nine months together, and found nothing: I put it in St. *Maries* Bath for a certain Time, and erred in That, as before. Then for Three months I put

put it to a fire of Calcination, and wrought amisse: all manner of Distillations, and Sublimations, such as the Philosophers, as *Gebet*, *Arabelaus*, and almost all the rest, say, or seem to say, should be used, I practised; and found nothing still. Then again I tryed to perfect the subject of the whole Alchymical Art, all the wayes that can be imagined; by baths, by dungs, by Ashes, and a multiplicity of other fires, which yet are found in the Philosophers books; and yet for all that I found no good. Wherefore, for Three years continued, I studied in the Philosophers books, but chiefly the books of *Hermes* alone, whose shorter words comprehend the whole Stone; although he speaks obscurely of the Superior, and Inferior, of the Heaven, and of the Earth. The first Instrument therefore that brings the matter to its Esse in the First, Second, and Third work, is not the Fire of the Bath, nor of Dung, nor Ashes, nor of the other heats which the Philosophers have in their books. What therefore is That Fire that perfects the whole worke from the Beginning to the End? Certainly the Philosophers have alwais conceal'd it; but I being moved with piety, and kindnesse to men, will declare it to you, together with the complement of the whole work. It is then the Philosophers Stone, but is called by various names, and thou shalt find

it

it hard to know: For it is Watry, Aery, Fiery and Earthy; Phegmatic Choleric, and Melancholic; it is Sulphureous, and is likewise Argent vive: and has many superfluities in it: all which, by the Living God, are turned into a True Essence, Our Fire mediating: And he that seperates any thing from the Subject thinking that necessary, knowes nothing in Philosophy; because what ever is superfluous, unclean, foul or fæculent, finally the whole Substance of the Subject; is perfected to a Spiritual body fixt, by mediation of Our fire. And this the Philosophers never revealed, and therefore few come at the Art, thinking there is; Some such superfluous Nature to be removed. And now we are to draw out the properties of Our Fire, and try, whether according to the manner that I have said, It be so fitted to our matter, that it may be Transmuted by it, since That Fire burns not the matter, separates nothing from it, parts not the pure from the Impure (as all philosophers say) but turnes the whole subject to purity: It does not sublime as *Gebor* make his Sublimations & as *Arnaldus*, and other speaking of Subblimation and and Distillations:, Such as are perfected in a short time.

It is Mineral, it is Equal, It is Continual, it vapours not away unless it be stir'd up too much; it also partakes of Sulphur, and is taken from some where else than from the matter; it puls down all, dissolves and con-

geales, congeales and Calcines: the Inven-
tion of It is Artifical: it is a Compendium
without Coſt, or with very little; and That
Fire is of a moderate Ignition, becauſe with a
remiſs Fire the whole work is perfected, and
all the right ſublimations made. Whoſoever
ſhould read *Geber*, and all the reſt, if they
ſhould live an hundred thouſand yeares,
would not be able to comprehend it, becauſe
that Fire is found only by profound Imagi-
nation; and then it may be comprehended in
the books, and not before. The Error there-
fore of this Art, is, not to find the Fire, which
turnes the whole matter into the true Stone
of the Philoſophers. Take it then for thy ſtu-
dy; for if I had found this Fire at firſt, I had
tried two hundred Times in my practice up-
on the matter: wherefore I wonder not,
that ſo many, and great Wits, have not come
to the work. They erre, have erred, and will
erre ſtill, becauſe the Philoſophers have not
let downe the proper Agent; one only ex-
cepted, *Artephius* by name, but he ſpeaks
for himſelfe; and if I had not read *Artephius*
and heard him what he ſaid, I had never at-
tain'd the perfect work. But this is the prac-
tice. Take it, bruiſe it, and bring it down
diligently by Naturall Contrition, and put
it to the Fire, and know the proportion of
our Fire, namely that it is to be no ſtronger
then only to Excite the matter, and in a ſhort
time

time even that Fire without any appoſition of hands, will certainly compleat the whole work; for it will putrefy, Corrupt, Generate, and perfect, and make to appear in their times the three Principal Colours, Black, White, and Red. And by mediation of our Fire, the Med'cin will be multiplyed if it be joyn'd with Crude matter, not only in quantity, but alſo in virtue. Therefore with all thy power look after thy Fire, and thou mayſt proſper in thy Work, becauſe it does the whole Worke, and is the key of the Philoſopher which they never diſcover'd. But thou ſhalt come to know it by a right, profound thinking upon the properties of the Fire ſet down before, and no otherwayes. This I writ out of piety, and that I may ſatisfy thee finally; The Fire is not Tranſmuted with the matter, becauſe It is not of the Matter, as told you before. Thus much I had a mind to ſay, and admoniſh the prudent, that they ſpend not their money to no purpoſe, but that they ſhould know what they are to look for, and ſo they may attaine to the Truth and no Other way.

19

FINIS.